

THE
CONTROVERSY
 BETWEEN
JOANNA SOUTHCOTT
 AND
ELIAS CARPENTER,
ONE OF HER JUDGES,
MADE PUBLIC.

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 PART I.
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I Am sorry to acquaint the public that the conduct of Mr. Carpenter, of Neckinger House, Bermonsey, has obliged me to make known to the world the truth between him and me.

It may appear marvellous to the public how Mr. Carpenter, being chosen as one of the Twelve, should now turn an enemy to me, or I to him. To this I answer, I never was an enemy to Mr. Carpenter, but always wished to conceal his frailties from the Brethren; though I always saw in him a spirit of opposition and contention against them. This I thought was owing to a warm and rash temper of his own, and that he could not bear any contradiction; but as he was called upon, like the rest, to be one of the twelve, and appeared very zealous in the cause, I always thought it my duty to conceal his infirmities, and his warmth against his Brethren; therefore I have burnt his Letters that he wrote to me against them, that his malice against them might not give place to

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the devil to kindle their anger against him. Heaven is my witness, and my friends likewise, that I have done all in my power to keep peace between him and them, as much as in me lay, which will appear hereafter in the volume of the Book: but vain and fruitless have been all my attempts; the more I tried to keep peace, the more Mr. Carpenter was kindling strife, as he has been led on by the teaching of others and not by mine; and who was united with six brethren against my friends, until at last he is broke out against me, by a different teaching from Henry Prescott, whom they call Joseph. This affair brought me into a situation to be compelled and commanded to put the whole in print, for the world to judge between him and me. This command at first wounded me to the heart, to think I, that had been all the days of my life the most tender of people's characters, and have myself suffered wrongs and injuries in my own character, because I would not make public the ill conduct of my enemies. This I did in the cause of Mr. W and of Sanderson; the same also by Mr. Smith's servants, and many others. And yet all those, whose conduct I had concealed, I have been since ordered to reveal; and now as I thought it come to Mr. Carpenter, one of the chosen, my own familiar friend, in whom I had trusted, and that it is he who is doing evil against me, and whose conduct I am now ordered to put in print; this wounded my heart, and I pondered deeply, how different as my calling from any spirit of my own; and then if this was not a Command from the Lord, for as unknown to me, I would not write men's characters in a history, as I have in my publications, for the world.

HERE CAME THE ANSWER OF THE SPIRIT TO ME.

“ Now thou sayest, different from a spirit of thy own is all my Calling to thee. Now I answr thee:

If this had been a spirit of thy own, to make public every man's conduct and character, the world might say, thou didst act in a spirit of thy own; therefore, I tell thee, it was my Wisdom and my Will, to incline thy heart to conceal the things that I have ordered thee to reveal, to shew mankind it is not thy spirit, but my Command, what thou hast done. And now I answer thee: As thou sayest thou wast sorry to be called to make all things public; I ask thee, whose honour dost thou most regard, the honour of God, or the honour of men? Thy answer is, the honour of God is the most regarded by thee. Then I ask thee how my honour can be cleared as a God, concerning men, if thou concealest the truth? Another question I shall ask thee; answer me, and I will answer thee again: What good didst thou do thy master, when thou livedst with Smith, to conceal the conduct of his servants, and not let him know what they were doing? Wilt thou say thy pity was mixed with justice?"

I must answer, No; conscience condemns me, that I did not do justice to my master, to conceal the conduct of his servants.

"Then now I will answer thee again. As thou seest thy folly in the first, now give up thy own wisdom in the last; for, I tell thee, no more justice than thou didst do to thy earthly master, to conceal the conduct of his servants, no more justice canst thou do to the honour of thy heavenly Master, to conceal from the world the conduct of my Servants, who have professed to be in my service, and now turn back as thieves and robbers; because, I tell thee, as a God I cannot clear my honour to men and devils, if their conduct is concealed. How can I clear my honour amongst men concerning Carpenter, if his conduct is concealed from the world? And now mark his Letter; how he calls me a faithless God, if I desert him; then how can I clear myself to the world in answer to his ar-

gements, if thou concealest the Truth, after all that he has done in my name, professing it was for my honour and glory, and for the love of the coming of his Lord ? Would not men judge my Blessings must continue to rest upon his head ? Another reason I shall assign ; if thou sufferest Carpenter to rob thee of Innocence, Truth, and Justice, thou must suffer him to rob ME of my honour, in choosing thee for such a Calling as this ! Thy Calling no man discerns, in what manner thou art called from the beginning, to have my Spirit within thee, and my Laws written on thy heart ; therefore, I tell thee, thou must clear thyself of what is laid to thy charge, if thou wilt clear my Honour ; for, I now tell thee, from thy first folly in concealing the conduct of the servants (at Smith's,) thou lost the favour of thy master, and he turned thee out of his service ; and perfectly so, I now tell thee, if thou in pity to Carpenter and his Six that are joined with him, should conceal his conduct and theirs from the world, thou wouldest lose my Favour, and be compelled to quit MY SERVICE, as thou wast compelled to quit Smith's. But this, thou sayest in thy heart, is worse than death to thee ; because in my Service is thy heart fixed, to live and die, that thou mayest reign with ME in glory. Then I ask thee how my Honour can be cleared to the world concerning Carpenter, if the truths are now concealed ? Hath not he the letters to produce, that I have called him as a servant and as a labourer in my vineyard ? Then I ask thee how my Honour can be cleared to forsake him, if the Truth doth not appear, and that he first forsook ME, as Eli first forsook ME, before the promise was taken from him ? Now I ask thee of Eli, if it was not recorded what he had done, and what his sons had done, and he restrained them not, how could my Honour appear, to forsake Eli, and take from him the promise that I had made ? And the same I tell thee of Saul ; if the causes did not stand on record, why

these changes took place—that man first began to depart from **ME**, before I departed from my promises ; I must appear to mankind as a changeable Being, and an unjust God. Now perfectly so I tell thee of Carpenter ; the promises I have made to him, if he obeyed my command must appear against **ME** as a God, or against thy visitation that it is not of God, if the reasons are not assigned to the world, how Carpenter began to forsake **ME** by disobedience, before I forsook him. Here I have shewed thee on the one hand why the Truth must be cleared to the world, to prove my justice to mankind, that I do not break off from my promises before they break off by disobedience ; and now I shall tell thee my reasons on the other hand ; before the Truth is cleared up, to point out every reason and every conduct of him, the devil hath an opportunity to work in Carpenter's heart, and work with them all, that thy calling is not of God, or I, as a God, must be dealing unjustly with them ; because, I tell thee, from their Prayers, they judge. I must hear and answer every prayer to bless them, without considering they go from their prayers ; for this is the reason I ordered thee to return the letter to Carpenter, wherein he said he had prayed to be convinced if he was in an error ; but when I went to convince him of his errors he refused to be convinced, grew angry, and was offended ! Here I have told thee, he mocked **ME** with his prayers, because he refused the very thing he had prayed for ; then how can Carpenter mock **ME** with his prayers, when he refused to have them answered ? Here I have shewed thee his folly from his own words in prayer ; and now I shall shew thee further : He says he prays for his enemies ; and it is known to thee, many of thy friends and believers he calls his enemies ; and yet, when I have answered his prayers, to say I shall bless them if they stand stedfast in their faith, and obey my commands, that are given through thee, here is another thing he hath prayed for, and

is offended at having it answered. But let him know, Obedience is better than Sacrifice ; and to obey than the fat of rams ; but rebellion is as the sin of witchcraft, and stubbornness is as an iniquity of idolatry.

And now I shall come to the Parable of the Master and his Servants, and a Father and his Children. If a master has servants who study in all things to know their master's will and obey it, and are in all things faithful to their master, does he discharge those servants because they do not agree one with the other? In thy heart thou answerest, No : few masters will do that, if the servants are faithful to their master, and in all things study to please him, he will not discharge them for their disagreement one with the other.—And now come to Carpenter's own words.”—

As far as I can recollect, they were as follows : Mr. Carpenter said he had two workmen who quarrelled ; and carried their dispute so high that one of the men bound himself in an oath that he would never work with the other again ; he told Mr. Carpenter of it, and wanted him to turn the other man out of his employ. Mr. Carpenter answered him, he should not turn the man away to please him, and distress the other with a wife and family. The man said, then he must leave him ; for he had bound himself in an oath never to work with this man again. Mr. Carpenter answered, Then you must go ; for I shall not discharge him for your rash conduct ; so the man left Mr. Carpenter.—

“ Now I shall answer thee from Carpenter's own words, and out of his own mouth condemn him : If he thought it unjust to discharge one servant to please the other, and discharged the servant that refused to stay with the other, because he made a rash promise to bind his master to his will, which he would not comply with, then how shall he vainly imagine that I as the Master of all shall discharge any of my Servants for their disagreement? I tell thee, No : it is not for Carpenter's disagreement with his Bre-

thren that brought any change for my refusing him as a servant ; but, I tell thee, it is for his rebellion in refusing to obey my command ; and like the servant that left him, because he would not discharge the other, equally unjust is Carpenter's anger kindled against his brethren and fellow servants. Here I have shewed thee my conduct as a Master ; and have proved from Carpenter's own words, and his own justice, that he is the servant to be discharged, if he doth not break off from his unjust anger.

And now I shall come to a Father. It is known to thee the thing is often in families, for children to fall out one with the other, and carry their quarrels very high ; but does the father forbid them his presence and turn them from his house, for their quarrelling one with another ? If they all behave dutiful to their parents, he does not discharge them for their falling out together ; but if they become unruly to their parents, then his anger is kindled to turn them from his presence.

Here I have shewn thee, of a Master and a Father, how they act with their children and servants : and I have already told thee, and now I tell thee again, after the manner of men I shall act with men : a father is grieved to see his children not agree, and so is my Spirit grieved to see the believers not agree ; and yet, I tell thee, their disagreement one with the other never made ME discharge any to disown them as my children or servants ; but it is the rebellion against ME and my commands, which makes ME turn them from ME, as a master does a rebellious servant, and a father a rebellious child. Here I have shewed thee plainly what is the cause in Carpenter ; that without repentance and being convinced of his errors, I no longer call him as a Servant employed in my Service.

Now come to the Prophet *Malachi* i. 6—“ A son honoureth his father, and a servant his master : If then I be a Father, where is mine honour ? and if I be a Master, where is my fear ? saith the Lord

of Hosts unto you, O Priests, that despise my Name : and ye say, Wherein have we despised thy Name?" Here I have shewed thee already wherein he hath despised my Name and made it contemptible amongst the believers. From the Letters he hath sent to thee he hath made ME contemptible and a faithless God, if I did not bless him, and act faithfully with Joseph, to visit him by my Spirit, when *he is departed* from my Spirit ; and Carpenter hath also refused to answer the justice I demanded of him concerning thee. Now all these things must appear to the world to clear my honour amongst mankind, that they may judge between ME and my Vineyard : and from the Letters that have been sent to Carpenter in times past, let men judge what I could have done more for him than I have done ; but when I looked for sweet grapes he hath brought forth sour grapes, and so their teeth are set on edge."

Here I have given my readers the answer of the Lord to my foolish heart ; and to my backwardness of having every truth appear, which every one must discern that I must shew more love to the creature than to the Creator, and ill requite the love of my dying Lord, if I do not faithfully let every Truth appear. To begin with the Contention between Mr. Carpenter and me, I must go back to the month of May last ; though he and me have often contended by letters, whenever Communications did not please him, or he could not clearly understand them ; for he never would trust to the wisdom of God, any further than it appeared clear to his own understanding, as an Abraham's faith was never in him ; and this hath brought on disputes in letters between him and me ; but never so far as to disagree till his illness in May last. I had then a Communication given me concerning him, with which I was ordered to go to his house and read to him. But that the reader may understand all, there was a man who called himself the *Spiritual Searcher* frequented Mr. Carpenter's house, at that time, and

I was answered it was not right for Mr. Carpenter to receive him; and now I shall give the communication I was ordered then to read to him, dated

May 15, 1805.

“ With prudent care, I warn you here,
 With caution to go on,
 And then, I say, you've nought to fear,
 Be guided by my hand;
 Then I will come an arm that's strong
 For to protect the whole;
 You'll find the dangers will roll on,
 Once more I tell you all.
 The Standard, see, I've plac'd in thee,
 Thy heart I've made it **MINE**;
 So in thy judgment now agree,
 Where thou dost men resign.
 Mark all before, I have told you here,
 Thy heart is bolted by **ME**;
 And of the Prophet now take care;
 Let Carpenter to see
 The way he's cast, in sickness burst,
 To stop the progress there;
 I tell you all that in the last
 My words you'll see them clear.
 In thee I'm come, I tell them, strong,
 Let all believe thy word;
 Or else deny 'tis not from **ME**,
 And so go from your Lord.
 One of the two you all must do—
 Be guided by thy hand!
 Or all must say another way,
 “ In it we will not stand.”
 I tell you plain, ye sons of men,
 You cannot part **ME** here;
 My honour I shall still maintain,
 As I have said before:
 The Woman's hand the end must stand,
 To make my Bible true—
 The *enmity* let all command
 That lays before their view.
 So now discern the way I warn,
 And see my Gospel plain—
 The **SPIRIT** and the **BRIDE** is come,
 A warning deep to Man.
 And mark the first how all did burst,
 Ere thou didst prophesy;
 I said my Laws in thee were plac'd;
 The time is drawing nigh
 That all will see it so to be,
 That none may mock their Lord
 I made the Woman to be free,
 Now I'll fulfil **MY WORD**.”

When Mr. Carpenter read these lines he threw down the paper in a warmth of anger, and said my communication was false ; for it had not stopped the progress, neither should it ; for the man came every day ; and his door should not be shut against him ; and he called forward a communication that Joseph had given him that morning, saying, that he, Carpenter, did right in receiving the man ; and that communication, he further said, he believed came from God ; and on it he would rely. I answered him, then I would leave it to time ; as a warm debate was between him and me. He likewise had a communication from Joseph to stop his meeting on the 11th of May, and the words are as follows :

“ Let Elias withdraw himself,
Nor meet the people more,
Till God does touch their hearts with grace,
And send him forth with power.

So saith the angel of God.”

All this, I said, I would leave to time, as no communication was given to me for him to stop his meeting. So as both communications were contrary to mine, I said I did not believe them to be from the Lord ; and Mr. Carpenter said he did ; and from the warm manner he expressed himself made us part in anger. The next day a Sign was set to me, whereby the Truth should be known, which of us was led by the Spirit of God, Joseph or me ; and that what would follow was in the letter, from the Sign that was there placed. This I was ordered to seal up ; and to my astonishment Mr. Carpenter came the following day. We then entered into a strong debate about Joseph's ordering him to stop the meeting, and which I said I did not believe came from the Lord ; and told Mr. Carpenter of the letter that was sealed, whereby the truth would be proved in the end. I desired him to write his name on it, which he declined at first, saying he could take my word ; but I said he should not, and insisted upon his writ-

ing his name on the letter, which he did. He then enquired what he was to do about his meeting ; I told him, as Joseph gave him directions to stop it, he must wait to see whether he had other directions from Joseph to go on. The beginning of the following week he sent to me for directions ; for Joseph had had none. I sent him back for answer, that he could not be directed by two ; so he must rely wholly upon one or the other, Joseph or me ; and they were to shew Joseph the letter that I sent, pointing out to him the danger of his being led by a wrong Spirit. In answer to this I received the following letter from Mr. Carpenter :

MY DEAR FRIEND, *Received May 23, 1805.*

" You request further answer from me—by what I will be led,—I answer the Spirit of God. If you say what has come from Joseph is from the devil, that must be the spirit I have all along been led by ; therefore dare venture no further. If you say that one comes from the devil, I say all must, because there is a regular chain and connection, in the most spiritual and scriptural language I ever read. They all breathe such dependance on Christ's merits, such purity and holiness, they have been received by me with such fear and trembling from my own unworthiness, filled me with such gratitude to God, they have melted some hard hearts that nothing else would work on, even brought some sealed back, that had deserted your cause, with tears. If they are proved from the devil I am a stranger to God ; if they are from the devil I have deceived hundreds, and a deceiver I will not be,—Dowland's and his has strengthened and confirmed many that was falling away, and for to support *your cause* I have used them, and that only. I am now disarmed for the battle, by these reports and thrown aside. The state of my mind for the distress of the cause is not to be conceived. My whole

soul is in it,—but I cannot be a hypocrite,—my zeal for the cause hurrys me into warmth, which is supposed to come from the devil, while those who can artfully have their own way by disguising truth can be calm,—I have no bitterness in me against mortal, but an honest indignation against art. Point out where Carpenter has used it, and he will be the first to proclaim it publicly to his people in the meeting, and in the Gazette if required,—If no understanding takes place, I will prove clearly from your communications in the most clear way, that I have implicitly obeyed all. I never could receive any thing till I had the evidence of the Spirit within me—I opposed Joseph being taught to draw, your communication proved I was right,

I opposed meeting without prayer in the end from your communication I was right, so of others, in these things I never boasted to mortal,—the communications you have recently sent me contradict each other, the reasonings are absolutely not true. As for following Joseph or Dowland I never did but where their teaching has been in unison with yours; in their teaching I consider them, that is the instruments totally out of the question,—It has been all answers to prayers, therefore it is not the devil answering them but me. But how did I follow the teaching when I sent to you for instruction on the Monday? Was that following them? did not that shew I would do nothing without you? My every hour is in prayer to God,—and I can die, if it is the will of God for the cause,—but I cannot belie my conscience in it,—if it comes from the devil, it destroys all I have done for the cause of God through you,—I believe the message was sent that I may be silent till persecution in believers against me is stopped, which has now got to an unbearable height,—and if no remedy takes place, all had better stand as it is,—More evil is done by

disputing about me than I can do good. Your message has had one effect, that is to make Joseph to say if what he has comes from the devil he will give no more,—*from my soul I believe this quenching the Spirit,*—Did that emphatic charge mean any thing when given? My soul is too sorrowful to write,—I shall only therefore say a command that my spirit bears witness comes from God I would die before I would disobey,—Nor can I receive any thing till I have wrestled with God in prayer, for the Spirit's witness within me,—When this mystery is cleared up (if ever it should be) I am willing to spend my last breath in the cause.

I remain your's, &c.

(Signed,) _____

E. CARPENTER.”

To the above letter I was answered as follows :

“ Now I shall answer thee from Carpenter's words, saying your message has had the effect of quenching the Spirit of Joseph. Now I ask Carpenter what he knows of ME? Does he understand what quenching the Spirit meaneth? Hath not the Spirit been tried to be quenched in thee? and thy Prophecies been despised? Now call reason to thy assistance; without trying the Spirits you cannot prove them; but I tell thee and all men, my Spirit cannot be quenched in an obedient heart; though it may be quenched and despised by the world at large. Know when thy prophecies were despised, and thy sister used her utmost skill to quench the spirit in thee; did that quench it? When others went to quench the Spirit, and confuse thy mind; did that quench the Spirit in thee? Did I not immediately give prophecies to convince them, and to convince thee, that it was I the Lord had spoken by thee? And now I tell thee this of Joseph: If my Spirit had been in him, no letter of thine would have

quenched it, neither would the youth have answered, he would speak no more of what he heard, if it gave offence, or it came from the devil. This thou knowest hath been thy jealousy ; but to thy jealousy did I give thee up ? Did it not make thee a wrestling Jacob, till thou art become a prevailing Israel ? And this, I tell thee, would be in the youth, if my Spirit was upon him : I should not have left him, but gave him a sign whereby he should know the Spirit of Truth from the Spirit of Error. It is known to thee, and to thy friends, what Types and what Shadows I placed before thee, that thou mayest know the Truth was spoken by ME. Now let all men call reason to their assistance and judge for themselves : can they vainly suppose my Spirit is upon the youth, that shall threaten in this manner ; or that my Spirit would leave him, if it was within him, because an evil spirit should judge him wrongfully ? I tell thee, No. This was never my dealing with mankind ; and let them discern my dealing with thee ; the more thou hast been condemned the clearer I made the Truth. And now I tell thee of the youth : if I had permitted any spirit to deceive thee to make his calling the clearer, I should have given him an answer immediately to set a sign before Carpenter, the way and manner he should know from whence the Truth came, as I set a sign before thee ; but now I tell thee, they cannot bear the plain truth to come before them. Now mark what I told thee of Joseph, when he heard what was said, they would see what was in the youth ; and now they have discovered what is in him, instead of humbling his soul to the dust, fearing he hath given offence to ME, 'o permit a wrong spirit to deceive him, and humbly to inquire into the cause. thou seest pride and stubbornness is risen in his heart. Then now I ask Carpenter what he thinks of ME, if he judge I should place such a youth for his directions, or for him to be led by ? Have I not already told thee the sense and meaning

of the visions was kept from him ? then how shall I give him to be a director ?

Now I shall come to Wilmot's words, saying, This youth could not be foiled ; or who should foil him ? But that meant in his sight ; for who could foil or take his sight from him ? what he saw he saw. If thou seest the sun to shine, there is no man can foil thee. If he tells thee he does not believe it, he cannot take thy sight from thee ; neither could men take the sight from the youth to foil him there. And this is all I meant by foiling the youth ; for it is known to thee, and to them, he hath been foiled in his judgment already, concerning Carpenter, which was explained to thee ; and this I have permitted, to shew Carpenter he cannot depend upon the youth to direct him ; for I now tell thee, there is a wide difference between shewing a vision to the youth and *my Spirit being placed within him.*"

This was the answer given to me, in answer to Mr. Carpenter's letter ; and the same words are said to me now—

" Whatever visions Joseph affirms he seeth, it is impossible for men to prove he does not see them ; so if the youth doth not foil himself, no man can foil him there ; but when he giveth communications that are proved to be false, and profess a calling that the Lord never called him to, then he foils himself, and those that trust in him, which is now plainly proved to every clear discerning eye."

But now I shall come to the purpose of Mr. Carpenter's letter ; the readers may see how strong his faith was in Joseph ; but finding he had no directions from him, to go on with his meeting, after he had sent me this letter, he came himself, and after a long and warm debate between him and me, concerning Joseph, he faithfully promised to follow no directions but what were given through me ; and if I gave him directions to go on with his meetings he

would go on as before. The day following I was ordered to send him a few lines to meet the people as soon as his health would permit ; he then followed my directions, and went on prosperously in his journeys, as he saith in his letter, and the same at his meeting at home. After he went on by my directions, many obstacles that he complained of were removed out of his way ; and I was in hopes he would have gone on steadily by my directions ; but here began a fresh contention and dispute, between him and me, concerning Joseph as before. He sent me the following lines, which Joseph had in answer to his prayers—given Wednesday morning, June 26 :

“ Thy heart is good, and pure withal,
 The Lord of Hosts—doth say,
 To Townley, Sharp, and Wilson, he doth call,
 With strict command this day.
 To join their hand and heart with thee,
 The burthening part to bear ;
 That when Christ's kingdom is proclaim'd,
 They all may have their share.
 So saith the angel of God.”

After giving thanks for the above, these words were added,

“ It is the Lord that hath this sent,
 Their purse for this is to them lent.
 So saith the angel of God.”

This communication of Joseph, with more to the same purpose, Mr. Carpenter sent to me with these words : “ I hope we shall be engaged in no argument on it. I conceive it my duty to send it to you—and am resolved not to comment or give any opinion but leave it with you to use it as the Spirit shall direct.”

When I received this letter from Miss Carpenter, I desired her to say nothing about it, till I had an answer concerning it. As soon as she was gone, and I went into my room, alone to myself, I was answered, Joseph's communication was not from the Lord : and so far from Mr. Carpenter's heart being good

and pure, the Lord knew he was a man with many infirmities. But the Lord would give me a communication of the way Mr. Carpenter should be eased of his burden ; for the Lord did not require him to give up his time for nought. This I told Underwood the same day as the letter came ; but as there had been such public dispute and contention about what happened in May, as there were other letters sent to me, upbraiding my friends, as though I gave communications to please them, to be against Joseph's, this filled my friends with indignation, to think Mr. Carpenter should judge them so falsely, and me so harshly ; therefore I concealed this communication of Joseph's from them, as I wished to have all disputes die, and not to agitate their minds with any more of his letters ; and as Mr. Carpenter said in his letter, he wished to have no altercation upon it, I wished the same. And as my readers may see from his letter in May, how his spirits were agitated by my saying Joseph's communication was not from the Lord, I did not wish to tell him from whence it came, but wished it to pass away in silence ; and having also a communication given me, wherein Joseph's words were contradicted, and repeatedly said the Lord demanded no man's purse ; for what was not done by free will without a command was not accepted by the Lord ; but Mr. Carpenter should make a collection, as others did ; for it was not the will of the Lord for him to go on without trying his hearers, whether they had love enough to support him : and if he had a thousand a year of his own, it was not the will of the Lord he should preach for nothing ; because he could not know whether they were profited by hearing him, or whether they only went out of curiosity, if he did not make collections to try their love. This was the sense of the communication : and it was said to me, law makers should not be law breakers ; and as through me the command was given for him to make the collections, I was or-

dered to begin, which I did, and my friends joined with me ; so we sent our subscriptions with the communication ; and I was in hopes all would have passed away in silence, that we should be all united in peace ; and was answered at the time, if we were not united in peace the fault would be in Mr. Carpenter's being led by a wrong spirit. The words that were spoken have been since sent to him, which I kept back at that time, as I was ordered. After this Mrs. Wilmot came and said Mr. Carpenter wished to send Joseph's words to the three mentioned. I desired her to tell him not to send them ; for it would kindle strife ; but did not tell her from whence they came. My reasons I have told my readers already ; as they may discern from Mr. Carpenter's letter in May, the confusion there was about the first, therefore I thought to prevent it in this ; I would not say from whence it came ; but all my wishes of concealing it were in vain. After this Mr. Carpenter himself called upon me in a hurry, saying he had friends waiting for him, and was talking of his journeys and other things. In the midst of his conversation he said he wished to send the letter with the communication of Joseph to the three that were mentioned, as he could not be satisfied if he did not. I said, then he might send it ; but I had no thought on the communication, to tell him it would cause strife ; so he sent the letters, saying he had my consent, which made them bring the letters to me. I then told them of my communication, that I was answered it was not from the Lord ; and they were to draw their own judgment, to write an answer as they thought proper. They answered his letter according to their own judgment, concerning the spirit those lines came from : and both remarked in their letters, they should be jealous of a spirit that told them their hearts were good and pure. Mr. Sharp observed in his letter, that that purity must come from Christ alone ; as it could not be in fallen man. These answers provoked Mr. Carpenter to

the greatest indignation ; but he did not answer either of their letters, to dispute with them, but sent Miss Carpenter to me, who told me what letters they had sent, and seemed much surprised that they could call it a lying spirit. At which I answered, that I was told it was from a lying spirit, and not from the Lord. At the same time she brought a letter for Miss Townley, which I did not know the contents of, till after she was gone. I then found Mr. Carpenter had sent the same lines to her, and persisted in his opinion that they were from the Lord, without regarding my communication, which contradicted the words. He took notice in his letter of being ordered to keep Joseph in his house ; to which I sent him the following letter, which I shall give in part, as the long reasoning I used from myself can be of no use to the public, therefore I shall omit them. Underwood was called upon, at the beginning, to answer to the words as follows :

DEAR SIR,

July 29, 1805.

As Mrs. Southcott has a communication given her to clear up all truths to you concerning Joseph, she has called upon me to write you the truth from the beginning :

Soon after she heard Joseph's communication, which Miss Carpenter brought her, she was much distressed in her mind, and thought it prudent to conceal the communication until she had an answer from the Lord ; and after retiring, alone to herself, she was answered, that communication was not from the Lord ; yet for wise ends it was permitted ; but the Lord would give her a communication what you should do, that the burden might not lie too heavy upon you ; for the Lord had not called you to give up your time, without being supported ; and that the devil had room to upbraid concerning the communication, which was given you at Leeds ; still she was determined to conceal Joseph's communication,

to prevent any confusion that might arise from the persons it was addressed to ; and was in hopes the communication given through her might have satisfied you respecting Joseph's.

And now I shall give you some of the verses that were given to Joanna after the verses that were sent to you concerning Mr. Sharp that joined with us.

“ Like Wilson, he'th begun for peace,
To make all jarring passions cease ;
So now with Wilson he is found
To sign for peace—let peace abound ;
But if that peace do not appear,
Then Sharp in every thing I'll clear,
To prove the fault is not in he,
As all together did agree,
That their two seals shiould join as one,
To have the seals of peace be come.
But if that peace be not now made,
Then Carpenter must be misled,
I tell thee, by some spirit wrong ;
For I ordain'd what Sharp hath done.
But this you do not understand,
Till further mysteries you command ;
For if the peace again is broke,
I tell thee there must come a stroke,
That will be kindled by a foe,
And Carpenter the end will know,
That he, like Sharp, hath been to blame,
His anger for to set a-flame.
I know the spirits of the men,
The way their jarring first began,
And how the strife did first appear ;
I tell thee plain, they both did err,
As they in mind could not agree,
They're not one make, 'tis known to ME ;
And by their discord words did rise,
And soon inflam'd their enemis,
To kindle sparks into a flame.
This way I say their anger came ;
Because, I say, you don't discern
The way the whole is carried on ;
Because that Sharp began the peace—
And now 'tis time to have all cease
Of discord that is past before —
Another day I'll tell thee more,
When Carpenter hath told his mind,
Which thou from him wilt surely find ;
For Satan he will sure workstrong
To have their jarring strife go on.”

(Witness,) (

ANN UNDERWOOD.

And now I shall answer for myself, as I find you understood, from what I said to Mrs. Wilmot, that

I allowed Joseph's communication to be from the Lord ; but saying a thing is permitted by the Lord is by no means saying it comes from the Lord. And now I shall assign my reason for my conduct, why I have acted as I have. You said in your letter, you hoped we should be engaged in no argument on it. Now from your letter you expressed a wish to give up the whole to my directions, without any contention ; now I must call to your remembrance what contention the last communication caused, when I told you, that did not come from the Lord. You did not know how to give it up ; and many controversies ensued, for which reason, as soon as I saw this communication from Joseph, and being informed it was not from the Lord, I thought it prudent to conceal it.—

HERE FOLLOWS THE ANSWER OF THE LORD
CONCERNING JOSEPH.

“ Now, Joanna, I shall answer thee the mystery concerning Carpenter and Joseph. How could I make clear to the world, to shew mankind the different conduct of Satan's working and mine, if I had not permitted an instrument that he could work by to prove it ? Now mark from Joseph's visitations, when he gives any command, as prophecies, and they are condemned, Satan gives no proof to clear himself ; but thou knowest I give a clear proof to prove by the truth, from whence it comes. But as the unbelieving world crieth out, thine is from the devil, how could I so clearly shew the way and manner Satan works, if I did permit none of his working to appear in man ? Then you could not see the difference ; therefore it is written, Try the Spirits ; but how could you try the spirits, if no different spirits appeared ? Therefore, I tell thee, weak is thy judgment, and weak is Carpenter's judgment in this, to think the youth would not be ordered to abide in his house, if he was visited by a wrong spirit. And now I shall tell thee from the beginning : Carpenter took him into his house because of the

visions, without asking of council ; and though the youth hath forsaken ME in heart and thought, I tell thee, it is not right for Carpenter immediately to turn him out, and give Satan more advantage over him than he hath already. And now, I tell thee, the very way thou hast tried to keep peace, and make every mind the more at ease, is the very way the strife began, and the minds are more uneasy ; and the very way the devil hath worked in Joseph to kindle strife, and foil you, and to distress thy mind and his, to think why this should be permitted, it is only to make my Truth the clearer, and shew the different working of Satan and ME : for though he cometh as an angel of light, if he can deceive, yet you see there is no judgment in his goings, nor any standard of truth to walk by. Therefore, I tell thee, these things are permitted, that you may all see the footsteps of Satan, his ways, and his working ; and that he can never clear himself, if the truth is demanded. And now call to thy remembrance, when men have tried to foil thee, how I brought forward the Truth to clear thee ; and in this cause mark the Type I set, and by these things ye must know the Spirit of Truth and the Spirit of Error. But how could I so clearly shew you the difference, if the spirit of error did not appear, to shew you in what manner was Satan's working ? and I have shewed thee from Signs whereby the Truth may be known, that ye may discern the different Spirits."

This I sent to Mr. Carpenter ; and in the same letter observed to him—If Joseph's communication had been from the Lord it could not kindle strife, neither should I have wished to have kept it back ; but from my communication you must be convinced Joseph and I could not be led by one Spirit ; because the spirit that directs me contradicts the spirit that directs Joseph : and we know the Lord does not say and unsay, to contradict his own words. Now as both cannot be true, and you are halting between two opinions, I may say with Elijah—How long

halt you between two opinions? If the Lord be God, follow Him; but if Baal, follow him: now perfectly so I say to you; if you believe the communications given to Joseph are from the Lord, then follow him; but if not, and that you believe mine are from the Lord, then follow me. After sending this letter, Mr. Carpenter took no notice of it to answer it; but Mrs. Wilmot came to have directions from me as before. I told her I was to give no directions before Mr. Carpenter had fixed his resolution, by which he would be led; as I told him in the letter, he was no longer to halt between two opinions. I sent him a few lines to know on which he would depend, Joseph or me; for two directors he would not have. He sent me for answer the following words:—

“ No difference of opinion I am confident would ever have arisen with you and me, had there been no one between us, had no opinion been formed in your mind, but that which arose from your communications, and your own observation on my conduct. I firmly believe your visitation is from God; I firmly believe in obedience you are pure, &c.”—The remainder of this letter shall appear hereafter, as I am ordered to print but three sheets in each Book, before the whole is cleared up; therefore, I cannot go through the letters that I have sent to him, or he to me, in this publication; because two particular letters must appear; but when the whole is cleared up, I will prove to the whole world that Mr. Carpenter’s own conduct hath proved every word of Joseph’s teaching false.

The purport of Mr. Carpenter’s letter was in the same chain of faith concerning Joseph’s teaching, as the letter he sent in May, which may be discerned in my answer to it, which is as follows, as I am ordered to put the whole of my letter in print:

SIR,

August 13th, 1805.

You say, no difference of opinion would even have arisen with you and me, had there been or

one between us, or no opinion been formed in my mind but that which arose from my communications, and my own observation on your conduct.

To your words I answer, it is a matter of indifference to me, now you have so clearly thrown off the mask, what opinion you have got of me; as I plainly discern from your letter, you must judge I have a conscience that can and will be biassed by man, which I have taken every pains before now to convince you, that no one living should bias my conscience; and clearly to convince you, that no one had any hand in biassing my mind or thoughts, concerning Joseph's last communication, I made Underwood write in the last letter I sent you the words that were spoke to me the same day the communication was brought, that it was not from the Lord, and this was before any one had seen the communication, or knew even there had been one given; therefore my mind was biassed by no one, but by the Spirit that attends me; and when the words were given that were sent to you, wherein it is said I command no man's purse, no one but Underwood and myself knew a word of Joseph's communication, when it was said to me I command no man's purse. Therefore I appeal to him that is the judge of all hearts and thoughts, my mind was not biassed by any flesh living, but by a Spirit invisible. Your judgment of me, thinking I am such a hardened wretch, that in a work or cause like this, I would suffer my mind to be biassed by man, does not now give me the pain that I have formerly felt from your letters; because I know you have accused me in like manner before; but now I must appeal to your conscience, whether you would not be offended, if I was to write to you in like manner, and tell you Joseph's mind was biassed to give communications to please you? would you not be offended, and say I judged you harshly? You will answer, Yes; you should shudder at the thought to bias his conscience;—and yet you judge it is an easy matter for

me to mock God and trifle with eternity, to let my conscience be biassed; but I must be plain to tell you, harsh as you judge my friends, they never attempted it; and I believe they would all grow jealous, if they saw I had a conscience that would be biassed. But as I have told you already, I tell you again, I would sooner beg my bread, or starve in the street, than I would act to be a man pleaser; therefore as my own conscience is innocent, I care not who condemns me guilty—the Lord is my judge and not man. Your first judgment is perfectly wrong. And now I shall come to another observation; you say I did not tell you it was from the devil, *before* you had sent the letters. I ask you what use it would have been, my telling you so, when you now affirm in your letter, you do not believe it was from the devil? Then if I had told you so, you would have judged it was an artful thing in me to have you keep back the letters from their knowledge. I desired both Miss Carpenter and Mrs. Wilmot it should not be sent; and you know I have told you, from the last disturbance, you would not believe me; then of what use was my telling you from whence it came? But it was my duty, after you had sent it, to tell my friends from whence it came, who believe in no directions but what are given through me; but you have plainly told me, you do not. I must refer you to my last letter, in which I assigned my reasons, and you must discern that Joseph or me must be led by a wrong spirit; because he saith it was from the Lord, and I was told it was not from the Lord. So your letter decides the whole, to have all contentions drop between you and me; you believe Joseph cannot be deceived; and you believe I am deceived; then what communion can you and I have any more together? It is of no use to halt between two opinions; and know what was said in the last communication—you must leave the one, and cleave to the other; for two directors you will

not have ; for all contentions are now at an end. You say in your letter, you believe my visitation to be from the Lord, and yet at the same time you believe I am deceived by the devil, or I must be one myself. There is no other judgment you can draw, if you read over both my letters ; the first, in the communication respecting the collections, where it is expressly said there was no command—" for I demand no man's purse ;" in the second letter it is expressly said Joseph's communication came from the devil, wherein he saith, " Townley, Sharp, and Wilson, I do call," &c.—" Their purse to them for this is lent."—Now there can be no dispute of want of judgment, or misunderstanding, where words are spoken in such plain contradiction to each other. I know you have an idea that my friends are not your friends, and they have prejudiced my mind against you. In this you have drawn a wrong judgment, because you do not know me ; but know what I have told you in the other letter, it was you yourself, when I was at your house, wounded my heart, by telling me to my face, before Underwood, that my communication was wrong and Joseph's was right. This was the way the strife began, and made me in earnest prayer, that the God of Truth would lead me into every truth ; and from my prayers the Sign was set, whereby the Truth should be made known. And now it is said to me the Lord will not suffer you any longer to wound my heart with your contention, of what Joseph saith, or what Dowland saith, or disputing my communications ; for here the strife and contention must end one way or the other. Now as you say in your letter, I have not done you justice, to keep back the letter that is sealed up, that you are not permitted to judge for yourself, I now give you liberty to fix any day to come, and bring a friend with you that you think proper to chuse ; and I shall chuse Mr. Wilson, because he always was your friend, before you yourself kindled the strife. For I now tell you, it is neither Wilson, Underwood, nor

me, that ever was prejudiced against you, from any persuasions of any one ; and all that has changed any opinion we formerly had of you is your own conduct, as I have told you, when I was at your house. Your words went as a dagger to my heart ; in like manner you wounded me again, when you came here, disputing my communications were wrong, and Joseph's were true. Here I confess my mind was greatly stumbled, why you were chosen in such manner, and be so full of doubts and jealousies of every communication that was given to me, that did not suit your mind. You have been always taking in question from whence it came. This is one thing that hath stumbled me greatly ; and knowing Joseph or me must be deceived, I told you the Sign was set before me, which I have offered now to clear up. But as you judge Mr. Sharp your enemy, I shall not chuse him to decide at all on this matter : but now, I tell you, I am the judge between you both, that you are a greater enemy to Mr. Sharp than ever he was to you ; because Mr. Sharp told me himself, that he judged you to have a good heart, though you were led away by so many different people. Now you say yourself, that Mr. Sharp is a son of iniquity ;—but what grounds have you to judge his heart in this manner ? Who art thou, O man, that judgest another ? Does not our Saviour entirely forbid it ? They are no doers of the law, but judges ; and with what judgment ye judge, ye shall be judged. How different from Mr. Sharp's letter have you placed the words in your letter, in a manner never spoke by him ; because he hath brought me the copy of his letter, that I may judge of the truth : And he expressed he should have been as jealous for himself as he was for you, if a communication of that kind had been given to him. His words are these—“ That the Spirit that dictated these lines to Joseph, that you have sent to me, is a blasphemous lying spirit.”—And now I tell you it is said to me, ‘The Lord

worked a warmth in Sharp's heart to answer that communication of Joseph's; for it is known to the Lord, that by biassed minds and devil spirits wrong communications have been given concerning Mr. Sharp, by Dowland to you—And now the mystery must be made known; the heart of Sharp is known to the Lord; and man is not to judge of him. And thus far I shall say of Mr. Sharp, I had a weighty communication given to me concerning the faithfulness of his heart, before ever I saw him, or one of the gentlemen who came to Exeter; and when they came I was ordered to put the greatest part of my writings into his care and possession; and after my printing began in London, to his care is the whole committed, to look after all the printing. This summer I had a communication given to me concerning Foley, and Sharp, how much they had acted like Abraham, when he offered up his son Isaac, in giving up their wisdom to the wisdom of the Lord, in printing the two Books of the Parables, which is said to me was a likeness of Abraham's faith, in giving up their wisdom, so contrary to the wisdom of man, by a strength of faith, knowing the wisdom of the Lord could not err; which faith and obedience the Lord has promised to reward. Now I am clearly convinced the Lord would not have accepted this faith and obedience from them, and promise to reward them, if the heart of Sharp had appeared in the sight of the Lord as it appeareth in your sight;—therefore I may say, I am greatly stumbled in many things, when I consider your calling and his; and that such anger should have been between you. 'Tis these are the things that stumble me, which the Lord hath promised in the end, HE will clear up every mystery to me.—Here I have shewed you the things that stumble me; and I have told you how much you have grieved me; and know that is it you yourself that have broken yourself off, by your unbelief of my communications, because they do not please you like Joseph's. And now I shall

give you the answer of the Lord to some parts of your letter, which is as follows :

THE ANSWER OF THE SPIRIT.

— “ I now tell thee thy burden shall be broke off ; the fire of contention shall go out ; no longer shall Carpenter weary thy mind with his disputes and jealousies ; for here is the folly that is in mankind, professing to have high thoughts of his God, while at the same time he is professing to believe ME a God of contention, strife, and confusion ; for I now ask thee what any man can judge of ME, if I had given one direction to Joseph, and then contradict it to thee ; to contradict my own words, and kindle strife and contention amongst the believers ? This, I tell thee, must be Carpenter’s judgment, if he judge Joseph’s communication and thine are both from the Lord. And now I shall answer from his letter : Let Carpenter know his heart and prayers are all known to ME ; and thy heart and thy prayers are equally known to me ; then tell him, from his observation, if he judge I have deceived thee, he must judge I am another such as he hath pointed out in his letter : and let him know it is known to ME, how often he hath wounded thy heart, how often he hath grieved thy spirit, by his contention of thy communications ; and let him know there is not a man amongst the whole that I have chosen, hath wounded and grieved thy heart as much, by jealousy, as Carpenter hath done. Then let him judge for himself, if I am not just to permit Satan to deceive the youth, to put him to the trial ; for know I have told thee, in the faith that he now stands, he is by no means fit for thy awful trial. A man that believes thou hast a conscience that will be biassed by man can never believe thou art visited by my Spirit, in the manner I have told thee ; and I told them all, that my Spirit is upon thee, my Spirit is within thee, that thou art born of my Spirit, to hear my small still voice within, that unto thee the Com-

forter is sent, to bring all things to your remembrance, and to point out your redemption. This is the Spirit of Truth, that I said should be with you, and that should be in you, and this I have told you is the SPIRIT and the BRIDE. Now let Carpenter remember all thy character, that I have placed in the Bible ; then let him know thou canst not be deceived, if thy visitation is from the Lord ; therefore he must believe thy visitation true or false ; for he cannot place it with Dowland's and Joseph's ; and therefore Carpenter must know that he hath wounded and grieved thy spirit ; and therefore I have permitted these things to come to him to grieve his spirit, as he hath grieved thine : and he will be grieved while he attends to visitations and communications that condemn my chosen ; and while he grieves thy spirit, he will grieve my Spirit ; then how can I free him of his burden ? And now I tell thee of his saying, he will receive all that he believes comes from the Lord, be it through who it may. Now I shall answer thee from his words : If Carpenter will receive every communication that is brought to him, that appeareth likely to come from the Lord, he will find Satan will work as an angel of light to find instruments to deceive him ; therefore I tell thee, if this be Carpenter's mind, it is impossible for thee to be joined with him. And now I know thy pondering thoughts : why was he chosen in this manner ? Here is thy mind stumbled, as it was in the former ministers ; but I tell thee, in the end, I shall clear up every mystery, why I have stumbled thee, in the whole, the past, and the present. Now as Carpenter hath said so much in his letter, what he judges of his God, if he judge I would suffer him to be deceived in Joseph ; now let him call reason to his assistance, and land back his thoughts from the beginning of the three. When Dowland said he was visited by my Spirit he demanded a maintenance to be supported thereby ; Joseph was taken from the workhouse and supported for his visions ; but when

I visited thee in 1792, thou demandedst no assistance of any one, but ran every hazard to know if it was I the Lord had spoken by thee. Let them remember the number of years, what thou hast went through to carry on my work ; to assist thy aged father ; to support thyself. All these things are known to ME, what thou hast done in love to ME, to deny thyself the comforts of life, when thou hast worked early and late, and to know my will and obey it, is well known to ME, was all thou hadst in view ; but I ask Carpenter what love Dowland or Joseph have shewn to ME, in all my visitation to them ? Then now let Carpenter answer ME, what judgment he draweth of his God, if he think I shall ill requite thy love, to place Dowland and Joseph before thee, which by his judgment he hath done ? But I now tell thee, it is as far from ME as the heavens are from the earth ; my ways are not as Carpenter's ways, nor my thoughts as his thoughts, to place you three on a footing together, as all men will find in the end. And now as Carpenter hath drawn his judgment of ME, thinking I must be cruel to forsake Joseph when he hath forsaken ME, let him answer what he judges of ME, to forsake thee, whose love continued from 1792, to 1802, before the burden of thy distress and sufferings for my sake, was in any manner relieved ? And let him discern every hazard thou hast ran for my sake to put the letters in the hands of the clergy, to prove from whence thy visitation was, well knowing if it was not from ME, the truth would not follow, and they would come forward. Now let Carpenter bring forward that man, or that woman, that went through ten years, what thou hast gone through in love to ME, and then let him tell ME what he judges of God, if he thinks thou art the person that I have deceived, to be mocked and despised. For I now tell thee, Sharp's judgment is more clear concerning ME, than Carpenter's ; because he looks to the beginning, and the different conduct of the whole. And once more remind Carpenter, he took

Joseph into his house without any command from ME ; and when his conduct had provoked ME to withdraw every vision from him, doth Carpenter think it his duty to turn the youth out of doors, before he hath tried to point out my love to him in the beginning, if he had went on to regard my love, and walked in my ways, and been sensible of his visitation? Thus Carpenter ought to reason with the youth ; but I now tell thee, it is but hardening his heart in sin, for Carpenter to tell him he is visited by my Spirit, while he payeth no regard to my visitation. Let not Carpenter vainly imagine I shall visit Joseph for his sake, as though I could gain no other instrument to work by. Now let Carpenter answer ME ; for I tell thee, as an angel of light Satan hath worked on Carpenter's mind, to blind his understanding and his reason ; because he doth not place justice where justice is due ; neither doth he place love where love is due ; neither hath Carpenter reasoned aright on the justice, mercy, and truth of his God. Now let my answer be sent to him ; and let him know what I said of Eli—They that honour ME I will honour ; and they that despise ME shall be lightly esteemed. And let him answer which of the two he judges hath most honoured ME, in heart and life, Joseph or thee ; let this be answered by Carpenter and then let him tell ME, how he judges his God."

Here I have faithfully given you the answer of the Lord, that you may judge for yourself. I have given it word for word, without forming any judgment ; but I have left you to draw your own. But I shall draw some observations more from your letter. What you say is your prayer I believe is the prayer of every christian upon earth ; and that we may be as clay in the hands of the potter, for his will to be done in us, and by us, that we may not act wrong in a spirit of our own, ought to be the prayer of every one that is a believer that the Lord is at hand, to redeem us from all imperfections, and renew us to his likeness and

image. But I know it is the opinion of many, that all Christ's righteousness is in them, as I have heard them say; but from their conduct I could never see it; therefore I think it is right to be jealous for ourselves. There is one observation more I shall make from your letter, wherein you complain so much of the burden you bear. In this I fear you may grieve the Spirit of the Lord, and provoke him to anger; because I can tell you, there are many that are gone out in the same work; and if you call it a burden, they have a much heavier burden laid on them, than you have on you; and yet they are so far from calling it a burden, that they call it a blessing, and rejoice to think they are counted worthy to suffer reproach, persecution, and mockery, for the sake of their Lord: and know what is said in the Scriptures, *Jeremiah xxiii; 33 to 39.* Now if you weigh these verses deeply you will clearly see, you may bring a sin upon yourself, to be complaining so much of the burden of the Lord; because if you believe the Lord hath called you through me, to warn the people of the days that are at hand, then it is his burden you are complaining of; but if you judge it is not a command of the Lord, but I gave it from myself; then you may say it is my burden that you are bearing, and so my heart you have been wounding with your letters and complaining. But now I must come to the conclusion: know I have offered you to come and clear up every thing, with a friend of yours, and a friend of mine; and if you accept the proposals, send me a line, and fix the day, any time after two o'clock, and I shall be ready to receive you. If you refuse the proposal, say not that injustice is on my side, that I have forsaken you, as you have forsaken me, without letting the truth be fairly tried. And now I shall conclude, with your own words—*May God bless you, and free you from every thing which retards the progress of the cause,* is the prayer
 of your sincere friend in the Lord,

E from J. SOUTHCOTT.

In answer to this Letter I received an abusive letter from Mr. Carpenter, and full of the same opinion concerning Joseph as the letter sent in May ; but he refused to answer what the Lord required of him, concerning Joseph and me, which will be proved by his letters appearing at a future period ; but in his letter in answer to the above, of coming to clear up the whole, he returns me this answer :

“ You invite me to come to you—for what ? for him, that you say has been your greatest tormentor, to torment you again ! Seeing a communication given for him three months ago, can be no service to him now. Nor in the manner in which I am now considered and treated, will I ever more come unless there is a positive command for it.”

In answer to this letter I was answered, there was no command for him to come, as he had refused the invitation ; and to his word he should now stand, not to come ; but as he had refused to answer the request the Lord required of him, I should answer his letter myself, and draw my own judgment, from the answer that was given me to his letter ; but not send the communication to him. On the Sunday following Mr. Tozer, a particular friend of Mr. Carpenter came to me with a letter he had received from his sister, which she desired him to bring to me. The time he staid with me his conversation was concerning Mr. C. whom he spoke of in the highest terms, looking upon Mr. C. as the most zealous and liveliest believer that I had got ; and said he believed that Mr. C. would go by every direction of mine. I made him no answer, but thought to myself he did not know Mr. C. and as I found him so much his friend, I thought if I said any thing of Mr. C’s wavering faith he might tell him of it, and it might kindle more strife than was already ; therefore I made no answer to the praises he gave Mr. C. and as I was silent, my friends were likewise, as they are always afraid to introduce a subject they see me silent upon. The next day I was answered, as Mr. Tozer was so

strong a friend of Mr. C. I should write to him to be a judge between us ; and as Mr. Winter one of the jury was another great friend of Mr. C. I should write to him, as a command from the Lord, to come forward with Mr. Tozer to meet some of the other judges and jury, to pass their judgment between us ; Mr. Brandon and Mr. Pritchard were permitted to come on Mr. C. side.

An important Communication, to Joanna Southcott, on Monday, September 2, 1805, for Mr. Tozer.

On Monday morning early, August the 26th, Mr. Tozer was awaked by a Voice ; he then went out of bed to prayer ; he then heard he was to pay attention. After being in bed again for some time, he was shewn a sheet of paper with writing on two sides and a half : the Voice said, What he saw there was false ; but he should buy a threepenny sheet of royal paper, and carry it to Joanna Southcott, and what was written on that sheet would be true.

On the Monday morning Mr. Tozer went to Mr. Carpenter's house, and he was not at home. In the evening he saw Mr. C. and told him of it. On the Thursday, the 29th, Mr. Tozer received a letter from Joanna, that he must come and be a judge between Mr. C. and her. When her letter was read, which she sent to Mr. C. they asked Mr. Tozer his judgment ; but he told them, he would pass no judgment till he had received what was to be given to Joanna on that sheet of paper : and on Sunday, the 1st of September, he brought it to her.

The following is the Answer from the Lord.

Monday morning, Sept. 2, 1805.

Joanna was ordered to open her Bible three times, and put in three pens. The first place she opened to was part of the 26th and part of the 27th chapters of St. Matthew. The 75th verse is what she was

ordered to pen—And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. *Jeremiah xxii. 5*—If ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation. *Job xxxviii. 2*—Who is this, that darkeneth council by words without knowledge?

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from these Scriptures, that thou hast opened to. With words without knowledge, I now tell thee, Carpenter and his friends are darkening council together, to confound and to confute my faithful dealings with thee. For now I shall call to thy remembrance my first Visitation to thee, in 1792.—I said I went to try thy obedience ; and now will I swear unto thee, as I did unto Abraham, I will make with thee an everlasting covenant, and save thee with an everlasting Salvation.”

When these words came to me, my soul was troubled in the dust before God, and I began to cry out, What am I ! or what is my father’s house, that thou hast thus honoured me, unworthy wretch as I am !—my past life makes me ashamed of myself!—These words came to me :—

“ I will reward thy obedience ; and in blessing I will bless thee ; and as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in my name, and I will bear thee witness ; what I put in thy mouth, that will I do on the earth.”

Then these words came to me :

“ The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth ; pestilence and famine shall go through the lands ; men’s hearts shall fail them for very trouble ; because they have not known the visitation of the Lord.”

As soon as these words came to me, I trembled and was afraid of his majesty and greatness ; tears of humiliation ran down my eyes, and a holy fear seized

my soul : I wept bitterly, and wondered at his divine goodness, to such an unworthy creature as I was ; but these words were answered me :—

“ I have seen all thy enquiries, to know my will and obey it ; and now I will reward thee.—Dost thou believe it ? ”

I cried out, Yea, Lord, if it be thy voice, I do believe it ; for I know thou art not a man, to lie ; nor the son of man, to be wavering. I have always found thee a God like thyself, faithful to thy word, and faithful to thy promises.—I was answered :—

“ Dost thou think I will now ? ”

I said, Yea, Lord, if it be thy word ; I know thou wilt ; thou hast been faithful to thy word throughout the Bible, in every age of the world ; a God, the same yesterday, to day, and for ever.—I was answered :—

“ Thus thou believest ; and thus thou shalt find me—faithful to my word, and faithful to my promises : And next Sunday I will fulfil my promise at my table.” Which, I bless God ; I felt remarkably ; and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all his commands, as far as I saw his righteous will concerning me, earnestly praying, that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and the evil of sin.

“ Now I shall answer thee, why I ordered thee to put the words that are in print of my first visitation to thee on his paper ; for know he told thee, the Voice told him, the truth should come before him on the paper : And now I tell thee, all men shall know, upon the paper the Truth is placed. This was my first Visitation to thee ; and these were my promises ; and let him discern how my promise stands, between me and thee ; and let him discern my visitation, in what manner I am going on with the nations ; what hath followed since 1792 to this

day; let him discern deeply what hath already been done; and let him discern the clouds that are gathering high over every land; then he must discern the truth is before him; and let him deeply discern thy prayers, to be kept humble at my feet, and drink deep into my Spirit; then let him judge whose prayers are heard and answered, Joseph's prayers or thine. And now come to the Scriptures that I have explained to thee. Now let him discern the promise I made thee at first, that a faithful God thou shouldest always find **ME**, to my words and to my promises that I made unto thee; and let them discern the Covenant between **ME** and thee, that was concealed from the world before I ordered thee to put it in print.—And do men vainly imagine I shall act as a faithless God to thee? I tell them, No: The word is gone out of my mouth, and it is known to **ME**, who searcheth the hearts and trieth the reins of the children of men, thou hast been faithful in all thy obedience to **ME**; and I will be faithful in every promise to thee: for the gates of hell shall never prevail against thee; nor all the arts that men or devils can try, they never shall overthrow the promises I have made to thee; all shall find them, Yea, and Amen—As spoken in the beginning I will prove in the ending—Therefore, I tell thee, whoever darkens council, to wound and grieve thy heart, or place thy visitation with those that have not seeked to serve **ME**, let them answer **ME**. For this was my demand to Carpenter, for him to answer whom he judged I should be most faithful to, to give every word of truth to, and not suffer Satan to deceive—Joseph or thee; for I now tell thee, they have darkened council, to confound my words and promises, that I have made thee.—But let them remember, when I laid the foundation of the earth, had they understanding to know my decrees, when I took the Woman from the Bone of Man, and formed her for his Helpmate, and said the Man was not good alone? And now I tell thee, good

alone man cannot be ; for it is not all the prophecies of Men, whatever visitations they now receive, shall ever be made clear to them, if they depart from the Woman, that I created for their helpmate, when I laid the foundation of the earth.—Know the promise I first made of the Woman, and the promise I made to the Woman.—Now I tell thee, whoever darkens this council will find the truth of the prophet's words, that I directed thy hand to open to—For that house shall become a desolation ; because, I tell thee, such men darken the council of the Lord in the creation, and darken my council throughout my Bible. Therefore, I tell thee, it is impossible for man now to stand alone ; for I shall darken all the council of men that now begin to darken mine ; for if old things are done away, and all things become new, then know, O vain and simple men, the Woman's Fall must be done away, and her innocence must now appear in true obedience to her God, that she might become a new creature, in perfect obedience to her Creator. This I tell you, O simple men, the Woman first must be made free, before you can be free indeed, to be made Heirs of God, and joint Heirs with the Son. Can Man, that is born of a Woman, say he is redeemed from the Fall before the Woman is freed, by her true obedience, from the guilt of the Fall ? This, I tell you, cannot be, to clear my honour as a God.—And know how I have explained to thee my dying to take the blame Man cast on his Creator, that I might destroy the works of the devil, according to my promise, for betraying the Woman. And know, on him she cast her blame : now here is my **JUSTICE**, and here is my **TRUTH**, *to suffer the one, that the author of the evil might suffer the other.* And now I tell thee of all men ; whoever denieth the Truth of my Promise, that it shall not be fulfilled, denieth **ME** as much as *Peter did* : But I now tell thee, every true Peter, when they call all things to their remembrance, will weep bitterly, as Peter did, and say

within themselves—“ If we deny the Promise that was made to the Woman, we must deny Christ.”—And these are the Peters that I call my disciples; and I now tell thee, without this discernment of my Gospel, and of my Bible, no man can be a Peter for ME. And I now tell thee, whatever men may meet together to darken council, and hew out to themselves any broken cisterns, they will find there is no living water in them; but in the end their houses will be desolate; for I have sworn by myself, as I can swear by no greater, that I now will be faithful to fulfil the Promise I made to the Woman in the Creation, and to fulfil the Promise I have now made to the Woman, to fulfil her Petition for her Redemption. Then know all men, as Man stood with her, as joining with her in the Condemnation of the Fall, so Man that stands with her now, to join with her in the Promise, stands with her for his Redemption.—Now come to my Gospel: (*St. John xvi, 7 to the 14.*) mark the words that I said to my disciples—The Comforter should come; and when he comes he will reprove the world of sin, of righteousness, and of judgment: of sin because they believe not in ME; of judgment because the prince of this world is judged.—Now I ask mankind, how the prince of this world can be judged, but from the Creation, his first arts seeking to betray the Woman? But had they fallen freely, and disobeyed my Commands without the subtlety of the serpent, that is called the devil, they could not have cast their blame upon him; then he could not be judged. But I now tell you all, it is from the Creation, his subtlety and arts to betray the Woman, is the way that he must be judged, to be the liar and the transgressor in the beginning; therefore I said, Now is the judgment of this world; now shall the prince of this world be cast out. (*See St. John xii. 31.*) Now I tell you all men, I was judged by Man, to bear the blame, as Adam cast it on ME at first; so Man’s transgression was laid on ME. This

was the judgment of Adam in the beginning, to cast the blame on his Maker ; and this was the judgment of this world, when I came amongst them ; and to their judgment I submitted. So as I bore the blame Man cast on ME, I said the prince of this world should be cast out ; for like ME, he should be judged. But did I explain my meaning to my disciples in all the words I said to them ? Or did they understand my meaning ? I tell thee, No. If all things had been understood, then, I tell thee, they could not be fulfilled : for many would have arose to plead the Promises, at that time, before the six days were nearly ended ; that meaneth, the six thousand years. Then, I tell thee, if men had pleaded the promise, if a woman had claimed the promise, and been deceived, all might fear they should be deceived again, when my appointed time was come to have them plead it, and petition for it ; therefore my words were concealed from man, to know the meaning, before they were revealed by ME. Now those that place my Gospel another way, let them answer it :—how the prince of this world is to be judged ? what he is to be judged for ? and how he is to be cast out ? Know I said, if I be lifted up from the earth, I will draw all men unto ME. This the disciples understood not ; but supposed it signified what death I should die ; but, I tell thee, all men were not drawn after ME, to see ME crucified ; neither are all men drawn after ME to this day ; but, I now tell thee, the time is at hand, that I will draw all men after ME ; or I will destroy them, according to the words of the prophet that I directed thy hand unto. Therefore, I tell thee, all my Peters may weep, *that deny thee* ; because, I tell thee, *they deny ME* ; but they that weep, and are converted, I now tell thee, I shall heal them ; but they that go on to darken council, and go against my just decrees, will find their houses left desolate. For, how can I see the desire of my soul, the travail of my soul and be satisfied, without I see the desire of

men's hearts as eager, wishing for Satan's destruction, as they were wishing for mine ? Therefore, I tell thee, it is the SPIRIT of TRUTH, whom the world cannot receive, *that is now sent to thee*, to teach you all things ; and bring all things to your remembrance, from the foundation of the world ; and all the words I said to my disciples, that I should be with them to the end, and the Comforter should come to bring all things to their remembrance, and the Spirit of Truth to guide them into all Truth, before I come in might, majesty, and power. Now, my disciples, that were with ME then, did not remain till the end in this world ; but I said they should bear witness :—And mark the witness my disciples bore (*Acts iii. 20, 21.*)—He shall send Jesus Christ, which before was preached unto you : whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Now I tell thee and all men, the restitution of all things cannot come, *before the Woman is restored and redeemed from the Fall.*—Does not the guilt from the foundation of the world rest still upon her head ? But know what is said by the apostle—Be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—And these are the times of refreshing, to have all your sins blotted out, *when I come to blot out the transgression of the Woman, and cast out her Adversary that betrayed her.* Here I have shewed thee, from the Scriptures of Truth, what must follow to fulfil them : therefore I said, He that did the will of my FATHER, the same is my Brother, my Sister, and my Mother, and they were blessed and believed my Word ; but I tell thee, there is no man can believe my Words, that doth not believe *I come in the volume of the Book, as it was written of ME*—to do thy Will O God. Then let all men know what was the WILL of GOD, when HE made Man, and made the Woman for his

helpmate, and for his good, though Satan thought to frustrate the Will of God, concerning the Woman, when he used his arts to betray her. But know, to confound the arts of Satan, know the Word of God, what he said to the serpent (*Genesis* iii. 14, 15.)— And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field.—And I will put enmity between thee and the Woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Now, I have told thee, the first was last, and the last was first ; my heel was first bruised, from the words of Adam, who said, The Woman, that thou gavest to be with me, she gave me of the tree, and I did eat—and so my heel was bruised by Man ; but know, to fulfil my Father's Words, the enmity must be kindled between the Woman and the serpent, which is the devil, and between his seed and her seed ; then now discern all men, I have permitted Satan to come, to tempt her and to try her ; and from the disputes between her and Satan, all men may see the enmity is kindled, perfect like the words I spoke : and from the enmity there is in mankind, where Satan hath power to work in the heart, you may see it in his seed ; but where the seed is joined with the Woman, their enmity is to bruise the serpent's head. Here, I tell you all, there is not a word in my Bible, nor a prophecy stands throughout, that you can prove more clearly fulfilled, than I am fulfilling this in her ; therefore, I tell thee, O man, *whoever is against her must be the serpent's seed*—and have your houses left desolate ; for that, I tell you, will be your end ; because I have worked the whole round to make the truth plain before you.

And now I will tell thee this of Carpenter, and the Seven : If they seven set up against thy seven, I now tell thee, *Dowland's end is a type for them all!* and let them know, from their own words, they said disobedience was in Dowland, and his death followed ;

and now I tell thee, if they depart from thee, let them know, in disobedience they are gone from thee ; then what share or what lot have they got in their Redemption, when I have so plainly shewed thee, and shewed them all, *it is from the Promise made to the Woman that your Redemption must come?*

And now I shall answer thy foolish fears—Is this worked round by Satan's arts, to bring the paper to thee, by a Command, and make thee disobey, because I have said, all must come to thee, all must coine through thee, of directions ? But now I ask thee, what directions are there on the paper ? only to be ordered to bring it to thee ; then I tell thee, here are my words verified ; because it is brought to thee to have the answer come through thee ; and through thee the answer is come. Now I know the weakness of thy foolish heart—because I have told thee Joseph's was a scheme, worked round by the devil, to betray thee, thou fearest all that is brought unto thee is the same ; but now I shall give thee clear directions from the words, that thou mayest not err, nor be deceived. All those that are joined with thee, whatever visitations they profess, or whatever visitations they have, all must come to thee, to know if it be right for them to obey ; for it is through thee all must be answered, that concerns thy believers : Here the directions must come, whether to follow or not.

Now I shall tell thee of Joseph and Carpenter. There was no harm for Carpenter to receive Joseph's words, and send them to thee ; but when I told thee they were not from the Lord, there was Carpenter's error, to rely upon them ; as he had been told before he should follow no directions of Joseph's, but what I gave to thee. Now I tell thee, Joseph's directions were not a command to himself, but a command to others, that were fixed through him, and rejected by ME ; a command that never came through thee, and I tell thee, never came from ME the Living God, neither did it come from the angels of God.

And now I shall answer thee of Tozer. If the Spirit had commanded him to have bought the paper and carried it to Joseph, to say, whatever communication he should give, to be written on that paper, it should be true ; then, I tell thee, he would have been deceived, and soon found himself to be deceived ; but as he was ordered to bring it to thee, he obeyed my command.—And now I tell thee, the words I have spoken through thee, to be written on his paper, all men shall find them true. So do not fear of being deceived ; for I did not tell thee my Spirit should visit none but thee, in any manner, while thou wast living ; but from the words, saying all must come to thee, and all must come through thee, of thy believers, that are joined with thee, meaneth, all the visitations, of whatever kind men have, all must be brought to thee, and sanctioned by me, before they can rely upon them as a visitation from the Lord. Therefore be not alarmed, because I have told thee Satan is working every way to deceive thee ; but he cannot deceive thee in any visitations that are sent thee ; but I will tell thee the way he might deceive thee : In the manner he worked on Joseph, if thou hadst consented to say it was from the Lord, when I the Lord had never spoken it, neither came such a thought in my mind ; this is a way he might deceive thee ; but no man can deceive thee, by bringing thee a clean piece of paper, to say the truth should be written thereon ; for then it is I must deceive thee, and not the Spirit, if I permit lies to be written thereon. Therefore I tell thee, in this thou hast nothing to fear ; but mark my footsteps through the whole, to tell thee that Tozer should come with the rest, to judge between Carpenter, Joseph, and thee ; and before the time was made known to Tozer, to have this warning given him, to bring thee a clean sheet of paper, and the truth should be written thereon, for him to be a judge, before he knew he should be called in such a work, to decide and judge of the truth : and

now I tell thee, on the paper the truth must be written, for him to judge from the Scriptures, from my first visitation to thee, and from the words I now say unto thee.

No longer let Carpenter dispute, or any man dispute of the likeness ; for I now tell thee, as I have told thee before, the words of Joseph, that were sent to Townley, Sharp, and Wilson, never came from the Lord ; and if Carpenter still relieth on Joseph's teaching, when I tell thee it is not from ~~ME~~, he is no longer joined with thee ; for now I have told thee to put it on his paper, that the words that were sent to them from Joseph were not from ~~ME~~ ; but the answer that thou sent to him was indited by my Spirit, to lay before him the different conduct of the three. This was done by ~~ME~~,—and not answered by Carpenter.

Now I shall tell thee this of Tozer : Let him deeply discern the beginning, and in what manner he brought the paper to thee, saying the truth should be on it ; and on the paper he will find the truth of my first visitation, when I warned thee of all nations. Therefore I ordered him to bring the paper, assuring him the truth should be on it ; and on the paper he will find the truth. Now if he will be the star, that followed his sister before he came to her house, let him weigh the truth deep, with my first visitation to thee, the Scriptures that I have pointed out, and the words that I said—All must come to thee, and all must come through thee ; that meaneth, what they rely upon as visitations from the Lord must be answered through thee ; because thou standest the Trial for the whole. And let Tozer discern, if he wish to shine as a star, that appeared to his sister, as a shadow before his coming ; let him know, a star is to give light ; then let him give light to them that are in darkness : For I now tell thee, in darkness Carpenter is, with all his friends that are around him ; I mean the seven pointed out by man. And now mark the mystery of the seven : without the Woman the

names were given ; all was done by the Man alone : and now I tell thee, it is not good for these men to stand alone ; for if they aim to stand alone, I now tell thee, the whole will fall, and they will find their standing is not sure ; because my Word shall stand for ever. And now discern my Bible through ; the prophecies were given to Men ; but now it is drawing to the end, I have made the Woman a helpmate for Man, to shew them what the Scriptures mean, that never were understood by man : and this, I tell thee, all men will find true : and every truth Tozer will find on his paper.—And mark the words to him. In the 1801, after peace was proclaimed—from 235th. page, 5th. Book—I said the year that began in sorrow would end in joy ; and how could it end in joy, without a peace ? As there is a peace, let it be a peace ; but I may say, what peace, as long as Satan and his witchcrafts are so many, to work in the hearts of men *to bring the day of vengeance on their own heads* ? Now let it be known by all men, my Prophecies are not ended, nay scarcely begun, though all has happened as I foretold. I warn you of dangers that now stand before you ; for the time is at hand for the fulfilment of all things !—Who is he that cometh from Edom, with dyed garments ? from Bozrah, that speaketh in righteousness, mighty to save all that trust in him ?—But of mine enemies I will tread them in mine anger, and trample them in my fury ; for the day of vengeance is in my heart, and the year of my redeemed is come ! Then now tremble all ye nations ! and be afraid all ye people, that put not your trust in the God of your Salvation, who is mighty to save, and trod the winepress for you, that the day of vengeance might not fall on you, but fall on your betrayer the devil.—But will you say, “ We will not bring it on the devil, but on ourselves ? ” Then now tremble, O man ! I will tread down the people in my anger, and make them drunk in my fury, and will bring down their strength to the earth. There-

fore now awake, O Sion ! put on thy beautiful garments, O Jerusalem ! FOR THE YEAR OF MY REDEEMED IS COME : for Sion's sake I will not hold my peace ; and for Jerusalem's sake I will not rest, until the Righteousness of the Lord goeth forth, or the brightness thereof ; For I said, If for a while I deferred it, I would face my foes once more. Now I tell thee from these words, let them be penned on Tozer's paper ; and let him see how true the words followed, when they thought they were in peace and safety. Let him discern what hath followed since to this nation, and the surrounding nations, and let him mark the words—Tremble all ye nations, and be afraid all ye people : And mark the words I said at the Peace—If I deferred it for a while, I would face my foes once more. And now I told thee, by the sword of war, plagues, and famine, I should go on to destroy my enemies. Now let him discern in all the nations, what hath followed, since the words were spoken ; then he must see the truth of the one ; and from that truth judge the other. For I now tell thee, Tozer shall find there is every word of truth upon his paper. I have ordered thee to take some out of thy Books, and put it in his paper, that he may judge of the past, and what is to come.—Now two things he must discern : what I ordered thee to take out of thy first Book was my visitation to thee in 1792, when there was no appearance of danger, and your land full of peace and plenty ; the other spoken at the end of the year, in 1801, after a plentiful harvest, and peace proclaimed in your land ; as I told thee in the beginning—The year that began in sorrow should end in joy ; and in joy it ended with thousands ; but when this joy began in the people, let him mark my words to thee—I warn you of dangers that now stand before you.—

This letter is continued in PART II.

[Price Ninepence.]

PART II.

[Continuation of Mr. Tozer's Letter.]

AND now I shall answer thy foolish thoughts : Can he not as well read it in thy Books, as have it written on his paper ? I tell thee, yes ; but I have ends unknown to thee, and unknown to all men, why I ordered these truths to be put upon his paper ; because he shall find that every truth is there ; and from the truths he shall find, and all shall find, the mystery of the seven—The man is not good to be alone ; and they will find it impossible to stand alone. And this let Tozer deeply discern ; then, I tell thee, he may discern, as close as the Serpent pursued the Woman in the Creation, to betray her, so close, I now tell thee, the Serpent is pursuing them. So now let Tozer be like the star that his sister saw, and point out to them the twisting of the Serpent, the way he is working now to deceive ; then, I tell thee, if he deeply discerns the whole, he will fulfil his sister's vision, which I kept back from thee for such a time as this, that he may discern the whole together, and see every truth is on his paper.

And now I shall tell thee the time that I have fixed for the whole to be cleared up : the following Monday ; and they that say they cannot come, let them bide away ; I shall not tarry any man's leisure, if they refuse my appointed time ; and let Tozer send thee an answer from Carpenter, whether he meaneth to give up in silence : or whether he meaneth in letter to plead for himself : But no longer than this week do I allow them to fix their minds.

Let Tozer keep this letter by him, and he will find in the end, every truth is on his paper which will appear hereafter."

G

Here Joanna was ordered to draw the circle, and sign her name.

* * *

* The Sealed of the *
Lord,
* The Elect precious, Man's *
Redemption,
* To inherit the Tree of Life, to be *
made Heirs of God and joint Heirs
with Jesus Christ. *

* JOANNA SOUTHCOTT. *

* * *

“ Now I shall answer from what thou hast done : If they will be the Sealed of the Lord, to be made Heirs of God and joint Heirs with Jesus Christ, they must believe and rely on all the words I have spoken to thee, that are now put in Tozer's paper.”

The letter that was sent to Miss Townley, and the accusations Mr. Carpenter brought against me, I was ordered to have copied out on a separate paper ; and they that contend against me let them answer it ; and explain the meaning of his words, that I do not understand : I can prove myself innocent of every thing laid to my charge, that I do understand ; but what I do not, I leave them to explain.

*The above taken from Joanna Southcott's mouth,
and from her Book by me,*

ANN UNDERWOOD.

In my presence,

JANE TOWNLEY.

Monday, the 9th of Sept. was the day fixed for Messrs. Winter, Tozer, Brandon, and Pritchard, Mr. Carpenter's friends, to meet my friends, Messrs. Wilson, Owen, and Hows. On Sunday evening Sept. 8, I received a letter from Mr. C. and the six joined with him, beginning in the following manner :

" Our very dear Friend and Spiritual Mother, Grace be unto you, and Peace from God our Father, and from the Lord Jesus Christ!—We desire to give thanks unto God always that through you we have been enlivened to the glorious hope of our blessed Lord's second appearance, to reign without sin unto salvation." But judge my surprise after this introduction to find the purport of their letter was a refusal to the command of the Lord, in these words : " Had permission been given to come undividedly, we should have been there ; *separately* we cannot."

This letter was signed by the Seven. The answer was returned back to them, as they would not come as they were appointed by the Lord, I had nothing to do with them ; for they should not come to their own appointment ; because this answer was given me before their letter came, as I thought to myself the devil might work that stubbornness in them, to say if they could not all seven come, they would not any of them come ; and to my thoughts I had the answer that I sent back.

I then had the following communication given me :

THE ANSWER OF THE SPIRIT.

" Now, Joanna, I shall answer thee. It was I that worked in thy heart and thoughts to judge what they would do ; therefore I gave my strict command, if they refused to obey my commands, and my decrees, I have refused for thee to obey their decrees. And know what I told thee before ; instead of being directed by ~~ME~~ they want to direct ~~ME~~ ; but they shall find that I am God that will not be directed by man. And now I give thee this direction ; and know what I said in my Gospel—He that said I go not, and afterwards repented and went, did the will of his father : and now I tell thee this of them, if they are struck with a holy fear that they have disobeyed my commands, and repent and come, the

names that I mentioned to thee, alone by themselves, thou shalt receive them ; but if they put it off to a future day, thinking they may come by their own appointment, to their own appointment thou shalt never submit. For I now tell thee, they all will find Satan is working as strong in them, twisting round by every art to betray thee, as ever the devil twisted in the Serpent. Therefore I ordered thee to print the answer to thy pondering thoughts, that was given at Bristol * ; because, I tell thee, for such a time as this they were printed ; but how couldest thou went to Carpenter's house, or they be joined with thee, if it had been in print that this trial would be ; and the arts would be worked in thy disciples, as it was worked by Satan in mine. What was known to me I concealed to myself, and did not reveal till the time was at hand ; and so, I tell thee, this was concealed in a way and manner none understood. But now, I tell thee, to fulfil the Scriptures every shadow of likeness must appear : and it is thy own familiar friends, in whom thou hast trusted, that must seek this evil against thee ; for I now tell thee, it is not by an enemy that I could set this type for thee ; because, I tell thee, the laws of your nation must be complied with. If the unbelieving clergy, or the bishops, called thee forward, thou art bound to obey, by the laws of your land. And do men vainly suppose I would put such severe threatenings against a man that was never a believer ? Then, I tell thee, my threatenings must be harsh and severe, to say the sin was unpardonable to come in thy presence when I forbid. No, I tell thee, it was not meant then, though it was spoken then as though it was meant then ; but now, I tell thee, is the time that from the believers, if they fall and betray like Judas, this fatal judgment is pronounced against them. So now I bid them all take care what they do, and how

* See the first communication in Mr. Foley's book, printed in 1804.

they act ; for no man can be so void of reason as to believe I meant it to an unbelieving world.—Thou dost not believe in Joseph, neither do thy faithful friends ; then I ask thee what you must all judge of ME, if I should give a threatening command of your fatal destruction, if you do not obey him ? Had an enemy found ME out when I was in the garden of Gethsemane, that never professed to be a believer, but always stood out a strong opposer, he could not be called a betrayer ; and so I tell thee of the unbelieving world, they cannot be called betrayers that never were believers. And now I tell thee the manner of my judgments to an unbelieving world are brought on one after the other, to convince them and awaken them, that they may have faith to believe ; but their sins are not so great as others that profess faith ; because, I tell thee, one is the sin of ignorance, the other is the sin of wilful disobedience. Satan's sin in betraying the Woman was in knowing the command that I had given her ; but if he had not known the command, and used no arts and lies to betray her, then where could his guilt have been ? the fault must then have been in the Woman ; and so, I tell thee, if through ignorance, not knowing and not believing thou art bound to obey my commands, an enemy should rush into thy presence, my threatenings must be harsh and severe, to threaten him with such fatal destruction. Therefore, I tell thee, no man discerns for what ends the thing was done : no one attempted thee, contrary to my commands, when thou wast in Bristol ; but now is the time they are attempting the very thing that I then ordered thee to put in print ; but had I ordered thee to do it now, and gave thee such a communication, they might say, as they have already said, it was thy invention and not my command ; but now seeing it is done before, and how Satan is working in them to make thee disobey, with proposals contrary to my directions, they must there discern their fate ; because, I

tell thee, if such fall away, having light and knowledge, to work thy destruction, they must assuredly work their own ; because, I tell thee, they are without excuse : for here is the sin against the Holy Ghost, to sin wilfully, willingly, and knowingly, to make thee disobey my command, as the Serpent did Eve. And now I will tell thee why I ordered them to come to Bristol, and Carpenter with them ; it was to shew him plainly, though they were thy most intimate friends, thy most faithful friends, yet thou refusedst to see them, and they expressed no desire of seeing thee. Then how can Carpenter now suppose I shall suffer thee to disobey my commands ? or how dare he to propose any directions of his own, when he hath refused mine ? Will he dare to assert he is a believer in thy visitation ? then it is time for him to tremble ! and let him see how many commands I have required of him since this began, and he hath refused them all, and placed directions from himself. I invited him to come, he refused ; I forbad him to come, and he offered ; and now I forbid him, and pointed out the others, this he hath refused ; and they are joined together to disobey every command of mine, and to make every new proposal of their own ; then now I ask thee how they will stand ? or how these men are good alone that now refuse their helpmate in thee ?

Discern the whole and weigh it deep,
 'They'll find 'tis time for all to weep ;
 For deep's the Shadow that's begun,
 If sorrow is not found in man,
 And true repentance now abound,
 They all may tremble at the sound !
 To see the men that stand alone ;
 Refuse the helpmate I did form ;
 Refuse her for their every good ;
 They all may tremble at my word ;
 If in this manner they go on,
 They'll find they cannot stand alone.
 So here's a shadow deep for all ;
 These men to tel your every fall ;
 If they don't hasten now repent,
 They'll find my mind is fully bent

To put them every one to shame,
 And in the end they'll know my name,
 I am the MAKER of them all ;
 Let them not blame the Woman's fall ;
 For now, I tell thee, 'tis in man,
 To bring her fatal ruin on,
 And cast the whole upon your head ;
 This way the Serpent's arts are laid.—
 Another day I'll tell thee more,
 And open every perfect door,
 The way all mysteries I've work'd round,
 For men to tremble at the sound ;
 But now, I say, if they repent,
 The veil from them I'll surely rend,
 And Satan he will feel his doom,
 I say, to perish in their room."

Here ended Sunday night, Sept. 8, 1805.

This communication was ordered to be copied off, before the hour arrived for the friends to meet, and ordered to be given to Mr. Tozer for him to shew it to Mr. C. and his friends. Mr. Tozer came as ordered ; but the others refused to obey, though they had said in their letter—" In holiness of life, we covet to equal the angels ; in obedience, the best proof of our faith, we are determined to run with any seven, or all."

Here they gave their pen the lie, and would not obey in so trifling a thing as to come in the manner they were ordered by the Lord, but placed directions contrary from themselves ; so they had better have said, instead of obedience, in disobedience we will outrun any, even with the unbelieving world ; but they cannot suppose the angels in heaven disobey the commands of the Lord ; that was only done by the fallen angels ; and I am sorry to say in this manner they have acted, as Mr. Tozer was the only one of Mr. Carpenter's friends who obeyed the summons ; all the others on my side, that were ordered to come, came. As Mr. Hows had been a stranger to the whole, the letters between Mr. Carpenter and me, and the communications given on the subject, were read ; and after a clear investigation of the whole, they passed their judgment as follows :

Monday, September 9, 1805.

Being called upon by a particular invitation from Joanna Southcott to pass our judgment upon a dispute or disagreement, which exists between Mr. Carpenter and herself, we have therefore heard the different letters read, which passed between the parties ; and also the several communications given to Joanna thereupon ; we see that the following conclusions are to be settled and agreed upon by us, as our unanimous judgment upon the evidence produced before us.

In the first place, from the letters that have been read, which passed between Mr. Carpenter and Joanna ; it has been clearly proved to us, that the cause of the dispute or disagreement has originated in the conduct of Mr. Carpenter ; and that Joanna has at all times tried every means to produce a peace and union between him and herself, as well as between him and other believers, with whom he was at variance.

Agreed to and
signed by us,

JOHN WILSON
WILLIAM TOZER
WILLIAM OWEN
JOHN HOWS.

In the second place, after an attentive hearing of the communications given to Joanna upon the dispute mentioned in the foregoing resolution, we are unanimous in believing them to be in perfect harmony with all the other communications through her ; and that the whole are given by the Lord ; and not only so, but we have been greatly enlightened and strengthened in our faith by the wonderful manner they explain the divine Mission of Joanna. We also pray and earnestly hope that Mr. Carpenter, and his friends who have espoused his cause, will be brought to a very serious consideration of the manner they have gone on, contrary to what we see to be the duty of all true believers, who look for the re-

demption of the human race, by joining with the Woman to claim the Promise made in the creation. We therefore are all of one mind in believing that the Spirit that visits her is from the living God, and upon that account we cannot believe the Spirit that visits Joseph Prescott, which is in opposition to the communications given to Joanna, to be any other than Satan coming as an angel of light, to try by arts to cause the Woman to disobey the commands of the Lord.

Agreed to and
signed by us,

JOHN WILSON
WILLIAM TOZER
WILLIAM OWEN
JOHN HOWS.

Monday, Sept. 9, 1805.

Mr. Tozer took with him the communication given on the Sunday, and others that were given concerning Dowland's teaching, which he took to Mr. Carpenter's. The communications were as follows :

The answer of the Spirit to my thoughts concerning the mystery of Mr. Carpenter, Joseph, and Dowland.

“ Now I shall tell thee the mystery that confuses thy mind and heart, of Carpenter's being chosen, and the mystery of Joseph and Dowland. It is to prove the truth of my words, that MAN would as soon have fallen without the WOMAN as with the WOMAN; and that the MAN is not good alone, that this mystery is brought round. And now mark from the Seven that I told thee were from my directions, if they acted according to the characters of the names that were given, and stood stedfast with thee at thy trial, they should be brought forward as Seven to join thy Seven ; but now mark their fall ; it is by the hands of man, and not the woman, that they are now broken off and separated one from the other. Because, I tell thee, separated one from the other they will surely be ; those that judge my words to

be true, it is not good for the man to be alone, the Woman must be our Helpmate, these, I tell thee, will join with thee; but those that judge the man is good alone, I tell thee, will go from thee, and therein find their fall. For now I tell thee and all mankind, for Man's good the Woman was created, for Man's good I was born of the Woman, and for Man's good I shall redeem the Woman; therefore, I tell thee, it is impossible for any man to stand alone in his redemption. But to shew mankind the perfect truth of my words, I tell thee, by Dowland the Seven were mentioned; and by Dowland they were all told never to depart from thee: and let them mark Dowland's words that are in print; all is on conditions, and on conditions stood the creation, on conditions stands your redemption. But how could the mysteries be brought round without the Seven being placed by man, standing alone without the woman, as there was no woman to name them in the directions given by Dowland; yet know the thing was acknowledged by thee to be right, if they acted according to their names, and did not depart from thee; but now thou seest how some are departed. Now, I tell thee, this thing unnoticed by thee is to make thy prophecies clear:

But you shall know you're not the perfect MAN,
Until your BONE be join'd to you again.

And so I tell thee of every man; if they fall from thee they will find there is no perfection in them, as they have said; and now I tell thee these words must be marked and deeply discerned, when you all assemble together; and let them discern the words before:

Did man assist ME with one single thought,
Or my Ideas rectify in ought—

When I laid the foundation at first, and took the Woman from the bone of Man? and of the Woman I was born, then how can Man stand alone when I come to fulfil my decrees? This I tell thee is impossible for any man to do; and from the Seven being chosen by the man, and some by the woman,

I will shew the signs and the truth of my words in the creation, that the man is not good alone ; nor alone shall he stand ; that meaneth he shall not stand as any star upon thy head that departs from thee. Now I tell thee these mysteries must be made clear, of the words I have said unto thee, to point out those words that are before thee ; and let them answer from thy prophecies, how they can separate, to stand ; for I now tell thee, as an angel of light Satan hath contrived the fall of man ; and I tell thee they will fall, if they are not convinced they have been deceived by Satan's arts through Joseph ; for there, I tell thee, is the Stab meant at the Woman ; for there has Satan levelled his darts in man. I now tell thee, it is of no use to halt between two opinions any longer ; they must leave the one and cleave to the other ; for they cannot believe thy visitation from the Lord, if they deeply discern the whole and judge I have preferred an enemy before thee, which, I tell thee, they all must judge, if they believe Joseph's words are true, and thine false ; because I tell thee, there is no room left for man to compare any likeness, when I have repeatedly told thee, whatever likeness may appear to Carpenter and them, the words never came from ME the living Lord, no more than Pharaoh's magicians came from ME, because they worked some likeness of the miracles I wrought by Moses : but as Moses's rod destroyed the whole, so they will find I shall put a rod in thy hand to destroy all that come against thee.

And now I tell thee of Dowland's book : know I told thee two spirits visited the man, good and bad ; and to convince those that mocked my visitation to thee, know I said my angels had warned him by signs and visions, to shew them the end ; and know I ordered thee that Carpenter should put in print what is in print ; and now I tell thee, weak as all your judgment was, it was I that ordered it to be put in print for such a time as this. The hearts of men are

known to ME, and the events of things are known to ME ; now I tell thee, if the command had been given to Carpenter, never to desert thee, but to stand by thee, through any communication I had given to thee, they might fly from it and deny it, as they have denied the others, and not rely upon the words as coming from ME the living Lord ; but now it is known to thee, he gave the communication, which I ordered to go in print, as a visitation from ME ; for know I told thee, many of the things were from ME that are in print ; then how can Carpenter, or any of the seven, expect to have any of the promises made to them, if they desert thee in heart or thought, or in any manner go from thee ?—

“ Conditional all these things, which you do see,
Each must perform the part allotted he *.”

Now I tell thee from these words, they never discerned on what conditions the promise stood ; and having the names of departed saints, they must discern, from the words spoken in verse, they must have the spirits of these saints to act like them, according to the words that were spoken, before they can say they have any share or lot in the matter ; for now I tell thee, however the vision appeared to Dowland, judging it was the spirits of the seven here upon earth, that spoke the words, I tell thee it was the spirits of the saints, whose names were mentioned, and they were bound in that happiness nothing could break ; but I tell thee, it is on conditions it stands for the others to act their part here below allotted them, as the others had done, before they can apply the words to themselves ; and now appeal to their own consciences, and ask if they can say, any man amongst them, that they experience the truth of the words : I tell thee there is not one of them who can boldly say it is his experience. Now I ask thee where is the man amongst them who can say, he is lost in adoration unto the Lord † ?

* See Dowland's book, page 86. † Dowland's book, page 84.

Where is the man who can say, that his joys have with the angels vied * ? Where is the man who can say, he is convinced this union will ever last with his God † ? And where is the man who can say, he finds the sweet returns of peace never more to be gone ‡ ? Where is the man who can say, the Lord hath completed what he wished for § ? And who can say he hath gained the glorious prize || ? Who can say, enough, O Lord, thy joys now overcome me ** ? This, I tell thee, cannot be said by any man, till they are bound with the angels in realms of glory, where no evil can enter ; therefore, I tell thee, they must all discern on what conditions they stand, to be able to triumph with the saints, like the words that Dowland gave them ; and let them know it is not now their experience, but the experience of saints in glory. Here I have shewed thee that they do not discern what they believe ; because, I tell thee, if they did, Dowland's words would stumble them all, as they do not understand them : and conscience must tell them they do not experience them ; but now I tell thee, though Dowland's visitation hath stumbled many, because he was a sinful man, but let them know Balaam was the same : yet he had true visions shewn him concerning Moab and the children of Israel ; and so I tell thee of Dowland, he had many visions shewn him, which are mentioned in his book, that they will find in the end to be true. But now I shall tell thee from his book what they must do, who will come to obtain the promise and blessings that were there spoken by the departed spirits : for I now tell thee, it is not confined to seven, nor seven times seven, but on conditions it stands for all that now obey their calling in my visitation to thee. And now come to his other words :

* Dowland's book, p. 84. † Ibid. p. 85. ‡ Ibid. 85.
 § Ibid. 85. || Ibid. 85. ** Ibid. 85.

" The time will come that you must own
 The Bride before a kingly throne ;
 Support her in her trying hour,
 And fear not any frowns of power ;
 Confirm her work, lend her thy aid,
 Thou sure hast nought to be afraid ;
 For she is sent of God,
 To warn a guilty sinful land,
 The dangers that are near at hand,
 By some already felt.
 Then own her now, be proud that thee
 Her champion in the cause must be :—
 If thou art seal'd by faith divine,
 And let it in thy actions shine *."

THE ANSWER OF THE SPIRIT.

Now I tell thee, they do not discern on what conditions the whole stands, nor in what manner the words were spoken ; for though the words were spoken to Carpenter, doth he suppose they were spoken to him only ? Can he support thy cause alone ? I tell thee, no : but know what is said in my Gospel, and what I said to my disciples, What I say unto one I say unto all ; and what I said to Dowland, or was spoken by the visitation of my angels, is said unto every believer, they have nothing to fear if they stand bold and confident in my visitation to thee. And now I tell thee, Foley is fulfilling those words more than Carpenter ; because, I tell thee, bishops and great men are placed on the kingly thrones ; not on the throne as a king, yet they are placed by the king to be as men enthroned in power ; and so, thou knowest, they are placed in parliament. And now mark Foley's letter : He did not hesitate nor grieve to be called forward ; but was bold and confident, and rather rejoiced that he should be called forward to answer for himself in thy cause. Now here, I tell thee, are the words fulfilling as a shadow in Foley ; and, I tell thee, will be fulfilled in many ; for though the words were spoken to Carpenter, yet, I tell thee, they are meant to every man that stands stedfast by thee ; and that they will all find in the end. So now

* See page 81 of Dowland's book.

if Carpenter be sealed by faith, let him shew it in his actions; but if he do not shew it in his actions, let him not say he is sealed by faith; for what share or lot can he have in the matter, if he departs from thee? But how could I confound him, if the words had been spoken to thee, for thee to bear the testimony of thyself? Here, I tell thee, he would deny it, and those whose faith is wavering in thee would go from it; therefore the words were spoken to Dowland, and ordered to be put in print, to confound them in their own prophet, as they call Dowland a prophet; but I have not placed him as a prophet, but as a man visited by ME to give them communications, which I knew they would not receive from thee. And mark what I have told thee, I would shame all that shame thee, and confound all that confound thee; and now, I tell thee, out of their own mouths will I condemn them, and from Dowland's words, whom they have justified. Therefore, I tell thee, there is no way Satan can work by arts against thee, but I find a way to confound them: and out of their own mouths will I confound them all, from Dowland's words, on whom they rely. If they are not sealed by faith they have no share nor lot in the matter, to look forward to their redemption; but if they are sealed by faith, they must shew it in their actions, to stand by thee, and not forsake thee; for now I tell thee, if they forsake thee, they forsake every visitation that came form the Lord to Dowland; because, I tell thee, for thy sake, to shew the end of those that mocked my visitation to thee, and the reward of those that stood in stedfast faith with thee, my visitation to Dowland was; because their hearts were known to ME, that they would rely on him; because they judged every promise was made to them alone; but the promises in thy writings are made in general to all true believers, which they themselves did not discern, if they were faithful in thy calling, the promise stood to them as well as

others ; because they are general to all. This, I tell thee, they did not regard ; but when they judged promises were confined to them alone, they were ready to embrace them, without discerning these promises stood as general for every man on conditions, as they stood for them. Thou sayest in thy heart, they will not like these general blessings and general promises ; but to thy thoughts I shall answer, every promise in my Bible is held out on conditions to every man : and when Saul was chosen and anointed to be king over Israel, when he departed from my commands I rended the kingdom from him, and gave it to David, and anointed him to be king over Israel ; and though I made the promise to Eli, and to his house, yet when he departed from ME, by a coldness of love, and his sons departed from ME, by their sinful practices, I removed Eli and his sons, and gave the promise unto Samuel. Therefore, I tell thee, as I raised up Samuel instead of Eli and his house, and raised up David instead of Saul, so shall I now raise up men after my own heart, who will fulfil Dowland's words to stand by thee to the end ; and then they will find the power of my Spirit, to rejoice in the God of their salvation, when I have cleared up every mystery by thee ; and till that is done thy life will be prolonged ; but when thy work is finished thy life will end, and thou wilt see the truth of Dowland's words—“ To bask and triumph in the God of grace *.” And in thy heart thou sayest it is all thou hast longed for, to burst this prison of clay, and triumph with thy God, with saints and angels, in the glorious realms above : and now I tell thee, this wish would be too eager in thy heart, if I did not keep back the power of my love ; for I know all thou hast went through and suffered for my sake. Therefore, I tell thee, it is much better for those who never believed at all, than it is for those who have

believed, and now fall back out of pride and vain glory, because they cannot bear my reproof that I have given through thee. But I now tell thee, they do not know Joseph, nor what is in the boy ; therefore, I tell thee, whatever words he may give, they will find they cannot rely upon them, *but in the end he will deceive them all* ; for I now tell thee, they are not words that you can rely upon before you have proved the truth from whence they come ; and they are the footsteps you must discern, in what manner all is brought round. And now discern how this is brought round : I told thee at Leeds, Dowland was visited by two spirits, good and bad ; that Carpenter should use him with tenderness ; after thy trial I should point out to thee more clearly of his visitation. Now let them mark, it was unknown to thee what was said in thy favour, or what command was given to them concerning thee. Again let them mark Dowland's death, before I permitted any of his writings to go in print ; and then I ordered these things to be in print ; and now I tell thee, there is no man going on more to deny Dowland's words than the very men who professed to believe them ; and I tell thee, if Dowland was living they would be offended with him, if he gave communications that did not please them ! For I now tell thee, they must change in heart and mind, before they can receive faithful dealings, to be reproved of their errors. So let not Carpenter say things would be different, if thou wert in his house ; for now I tell thee, if it were right for thee to have been in his house, I should have ordered a way to have placed thee there. Then let not Carpenter direct my footsteps ; for I now tell thee, in his house it could not be right for thee to be placed ; for here thou hast thy mind at liberty, freely to give every communication, as spoken by me ; but I now tell thee, in Carpenter's house thou couldst not ; and this I tell thee further, faithful dealings they will not bear, reproof they hate ; then

how can a prophet of the Lord be placed in his house ? This, I tell thee, cannot be, for a prophet of the Lord to be placed where men are wedded to their own humours, full of their own wisdom and understanding ; for I tell thee, they will not believe any thing to be from the Lord that is not consistent with their own wisdom, not discerning in the Scriptures of Truth how many things I commanded that were contrary to the wisdom of man, that men might give up their own wisdom, and trust to mine, seeing in the end my wisdom appeareth concealed from man. Therefore, I tell thee, he that will not trust any further than he can see it clear in the beginning, to see it is wisdom like a God, will never be fit to be a prophet, nor to receive a prophet. And now I tell thee of Carpenter, he hath stumbled at everything, which did not appear to be wisdom to him, without having faith to trust in ME, that my wisdom lay behind, and I should clear it in the end ; then how can this be Abraham's seed, or Abraham's faith ?"—

These communications were carried to Mr. Carpenter and he read them ; after that other communications were given to Mr. Tozer, and he was to read them himself ; but Mr. Carpenter would not suffer him to read them ; and told him he did not wish to see him again in his house. After this, September 21, Mr. Carpenter sent a letter by his daughter to Miss Townley, to inform me that Joseph had seen a vision ; and if we wished to have any information concerning the description of it, it should be given ; but as they were all forbid from my house, because they had refused to come when the Lord commanded and invited them, I was ordered not to see any of the family, as they should not come to their own proposals ; and her coming provoked me to anger, fearing I might do wrong by letting either Miss Townley or Underwood see her. I forbade them going, as I well knew I was forbid from all the

family ; and fearing I might do wrong in receiving the letter, I refused seeing it, before a command was given me ; to which I was answered—

“ Thy anger and fury was worked by ME ;—and now remember what I told thee before, concerning Tozer : He should no more go to them, before they went to him. And now I tell thee, as Tozer was the only one of Carpenter’s friends that obeyed my Command, thou shalt receive no more letters from them, but through him ; neither shall they receive any letters from thee, without going for them to him who obeyed my command. And now I tell thee of the letter that she hath brought thee this day : as this command was not given nor known to any, thou mayest see the letter ; because it is brought before the command, and not sent by the post. So in this they think they have obeyed ; therefore I will not condemn them.”

After these words were given, I received the letter, which I had refused to see before. And in his letter are these words :

“ If their zeal was confined to a wish, that all that *is not*, and will not, be on the Lord’s side may fall, I would join a hearty Amen.”

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee to his words.—Then he must say Amen to their own destruction ; for I have told thee already, and I now tell thee again, greater rebellion was never done to my commands than hath been done by Carpenter and the Six. And now mark the anger that arose in thy spirits, when the letter came, which I told thee, before it was opened, was kindled by ME.—Did I not know what it contained ? Now mark his letter further.”

“ Had a copy of my excommunication been sent to me, I would have read it in my own meeting.”

“ Now I shall answer thee from these words. Does Carpenter think to mock ME by his lightness and

his lies ? Did I not order thee to write to him the communication I gave thee concerning the conduct of Joseph and thee, and demanded of him an answer ? But did he answer it ? did he not refuse to send an answer to my command ? Then how dare he say he is ready to obey, if a command was given him of greater consequence, to his own shame and dishonour ? Here I have shewed thee one of his lies, why I provoked thy anger and indignation when the letter was brought ; another thing I commanded thee to write to Carpenter, to take any friend of his, and thou to take one that had been his friend, to come to thy house and have the letter broken open that he signed to, and every truth to be cleared up. This is another thing I commanded, which Carpenter refused, and said he would not come without a positive command ; then I told thee, I gave no command, as he before refused to have him come ; but I gave a command to thee for Winter and Tozer, that they should come and see the truth cleared, to judge between him and thee ; and Winter promised to obey, as well as Tozer. Here Carpenter again began rebellion, and offered to come when he was refused to come, refusing to obey all my commands, and placing commands and directions from himself. Then I gave thee a strict command, that thou shouldest write to them, that none should come but who were allowed by me : Winter and Tozer were ordered to come, Brandon and Pritchard were permitted to come, that he might not say I dealt unjustly with him, to refuse his friends. But know their answer, which I tell thee the meaning and sense of is this, though it is not put in the same words ;"—but put down their words, and then I will answer thee the sense and meaning thereof."

"Had permission been given to come undividedly, we should have been there ; *separately* we cannot."

"Now I will tell thee the sense of the words : It is as good as to say, if the Lord will stoop to our will,

and our directions, to our will and our directions we are ready to come ; but if the Lord will not stoop to us, we will never stoop to him. Here I tell thee, there is no other sense, nor any other meaning they can make of the words. As they call thee a Spiritual Mother, then they must say the directions of the Spirit they would not obey ; and out of stubbornness they must confess the thing was done ; because it is known to thee and to all, that Carpenter hath frequently visited thy house without them ; then why not they without him, unless they set him up as their God, and not ME ? And now mark what I said in my Gospel : *Mark vii. 13*—Making the word of God of none effect through your tradition—But for pretence make long prayers, thinking they shall be heard for their much speaking—Howbeit in vain do they worship ME, teaching for doctrines the commandments of men.—And this is the doctrine they are teaching, throwing my command aside ; therefore I ordered thee to send the letter concerning prayer, that it is not for their much speaking, nor long prayers, that they are accepted, without obeying my commands ; for as I have told thee already, I now tell thee again, they meet together for the worse, and not for the better ; therefore I ordered them to make their own closets their places of prayer ; and had my commands been obeyed, they would not have given Satan this advantage over them. But now I tell thee, they strain at a gnat and swallow a camel : the easy things that I commanded, with every stubbornness they refuse ; and yet profess to say, if I had commanded the greatest thing that could be done to his dishonour, they were ready to obey, and support thee therein. Then now to their words let them stand, and bow with humble subission to see their whole conduct put in print ; or else his letter must appear against him, if he would bow so readily and willingly, to have thee come and pronounce against him in a full meeting. Profound si-

lence he saith should be ensured, with every kindness shewed to thee ; he would only have claimed afterwards the indulgence of pleading in his defence. Then now to his words let him be silent, and to my directions given through thee, to lay the whole before the world at large ; and then I allow him that indulgence to plead for himself, in answer to thy publications, to the world, and clear himself, if he can.

And now I tell thee of the vision. It is not for thee to see it, nor have any information from them concerning it ; because I have already told thee, and I tell thee again, the vision he speaks of is not of the Lord : they have seen a vain vision, and are full of lying divination, and provoking ~~ME~~ to anger against them. Shall I call them pure, full of the balance of deceitful weight ? For I now tell thee, much more they could clear their honour, before God and man, if they had publicly declared they never believed in thy visitation as being from the Lord, than to call thee a Spiritual Mother, and refuse to obey every command of the Spirit. And now I will tell thee why they say thy communications have been contradictory ; because, I tell thee, they themselves have acted contradictorily, and their hearts were known to ~~ME~~ ; therefore I told thee in thy Trial, *There was an enemy in the camp of Israel* : and in the camp he now appeareth. So now let them all judge for themselves, and weigh my answer with his letter, which thou must give to Tozer unsealed ; and let him send them word that the letter is at his house, in answer to theirs, if they chuse to come for it, either one of the seven or all ; but to none else must he deliver it."

Saturday, Sept. 21, 1805.

This letter was given to Mr. Tozer ; and he wrote to Mr. Carpenter, saying the letter was at his house, and invited him, or any of the seven, to come for

it ; but this Mr. C. refused to do ; but he met Mr. Tozer a few days after, and gave him a letter, which he brought to me, that will appear in print, with the answer of the Spirit to it.—But first I shall insert part of a letter that was sent in *March, 1804*, to Mr. Sharp, for Mr. Carpenter, wherein it is said—

“ I say unto Carpenter, as I said unto thee, when thou prayest enter into thy closet, and thy Father that seeth thee in secret shall reward thee openly. And now let Carpenter enter into his closet in prayer, before he meets the people, and let his prayers be to ME in secret, and I will reward him openly : and the same advice let him give to the people, to pray in secret, and be wrestling Jacobs, and they shall be prevailing Israels, if they make their house a house of prayer every man in his closet alone. Let this be his exhortation to the people for the present.”

This letter, with a further exhortation in it, was sent him—

“ How many by their public prayers, of making prayer meetings, only did it to be seen of men ; and of men they had their reward ; but the Lord looketh to the prayer of the heart.”

Now as they had not a licence for their prayer meetings, they were ordered to pray in secret ; but the mystery of this letter was concealed from me at that time ; though it was explained to me after ; and now I see the mystery of the whole : the Lord saw their prayer meetings, and assembling together, were for the worse and not for the better, perfectly as the words were said in the letter, though not spoken to them ; and yet I see it was meant to them, which Mr. Carpenter took to himself at that time, and told me he would not have had that letter read in his meeting for a thousand pounds ; at which I marvelled ; because I could by no means see he was condemned as a hypocrite in the letter ; therefore it must be his own conscience that made him take it

to himself, saying many meet together in prayer more to have the praise of men than they do for the glory of God. And this gave him great offence, to have it read before his people, which I greatly marvelled at, not knowing his own conscience condemned him ; and now, by their conduct, I see the letter was meant as a reproof to them ; because they have proved their hearts were not right with God. And deeply has it been explained to me since, if they had taken the advice, to make their own houses and closets places of prayer, and not meet together to provoke the spirits one of another against their brethren, and then in this manner to join in prayer together, with anger in their hearts, which gave Satan advantage over them ; and this was known to the Lord they would do, for which reason they were cautioned before. But let no one understand from this that they were forbid public prayer, when they met in public worship. The particulars of these letters may appear hereafter, with a communication from the Lord, to unveil the whole mystery, why these letters were sent to Mr. Carpenter, wherein he saith there are contradictions ; but all these appearances of contradiction I never understood ; but the Lord knew their hearts and the manner of their meetings in prayer, for which reason it was forbid.

But here I shall leave for the present, as I shall not have room in this Book to insert all the letters through ; but I shall come to his letter in the first part of the Controversy between him and me, received May 23, 1805, in the 12th page, where he saith my communications that I have sent him contradict each other, and my reasonings are not true—Now time will make known how true all my reasonings have been ; and when the truth of all is made clear, they will find my reasonings true, and his observation false. I desired Mr. Carpenter to send by his friends all my communications and letters, to point

out to me wherein the contradiction stood ; but this he refused ; then how can he say things are contradictory without proving where they lie ?

I am not ashamed to publish his letter to the world, wherein he saith my communications are contradictory ; and now let him bring forward the communication wherein he saith the contradictions stand, and I am ready to answer for the letters that are from myself, and the Spirit that gave the communications will answer for them.

Now I shall give you Mr. Carpenter's letter to Mr. Tozer, with the answer of the Spirit to it. This letter is answered from the beginning to the ending as I was ordered to have it placed.

“ Now I shall answer thee of Tozer's letter, that he brought thee from Carpenter. Now put down the first lines in it.”

Mr. Carpenter's Letter.

“ A man that's at variance with himself can no way be competent to reconcile differences with contending parties.”

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from Carpenter's words, for out of his own mouth will I condemn him. If he ever was a believer in thy visitation, as he hath professed by his letters, it is he is the man that is at variance with himself ; because he is at variance with what he professes to believe. Then now let him own he is not fit to be a judge ; for out of his own mouth will I condemn him : He must be at variance with himself, if he was a believer in thy visitation ; and if not, he must be a vile hypocrite, as he said. So now let him confess he is by no means fit for a judge, as he is at variance with himself. Then how can he decide the difference between him and thee, and the believers and thee ? Here I shall condemn him from the first beginning of his letter. Now go on further.”

Mr. Carpenter's Letter.

“ Had you been a steady and consistent character, you'd have been enabled to heal the breach.”

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee again from his words ; and out of his own mouth condemn him : for had Carpenter been a steady and consistent character, to believe in thy visitation, as he said, and never went a hair's breadth from it, as he hath often promised thee he would not, he would soon have been able to have healed this breach, by coming with his friend, as I first proposed, when I ordered thee to write to him to come with any friend he chused ; and thou wast to take no man for thy friend but Wilson, who had been his friend. This was the proposal made to Carpenter, to heal the breach ; and had he been a steady character in his profession in thy calling, this breach might have been healed by him. And now reflect with thyself how often he hath told thee he would never go a hair's breadth from thy directions ; and now let him call conscience to witness, in what manner he hath kept his word : for now he hath violated the whole, and is gone from every direction and every command I gave thee for him to walk by, to heal the breach. So here, I tell thee, the very things that he condemns Tozer with, Carpenter himself is guilty of ; but he cannot lay either of these things to Tozer's charge, to prove the assertions he hath made against him. And now I shall answer for Tozer from the beginning. Can he prove Tozer divided in himself ? I tell thee that is impossible for Carpenter to prove ; because Tozer was warned by ME the way he should know the truth, by bringing the paper to thee ; and by it, as a steady character, all must own Tozer hath stood ; and so I tell thee, as a steady character, let him go on, then he may heal the breach between the believers and thee ; as many minds may be now hurt, to see a man, called like Carpenter, now fallen

in this manner, to disown my visitation to thee; that meaneth, the communications that have been given of late he disowns them as coming from the Lord: and now I have disowned him as any labourer in my vineyard. This may appear a breach amongst the believers, which Tozer may heal, if he follows my commands, to meet the people the same evenings that Carpenter meets his. Then will be seen who are the believers, that come to Tozer to know the truth; and who are the unbelievers, that are carried away with every wind, tossed to and fro like a ship in the storm, without an anchor to fix to. Because, I tell thee, from Dowland and Joseph, they have no anchor to fix to; neither have they a sure foundation to trust to; but let them discern thy visitation from the beginning; the foundation was fixed by the Rock of Ages, to complete at last what I promised at first—The woman to be a helpmate for man: and now I tell thee, whoever takes the woman as their helpmate, in this visitation, will find their anchor sure; because I have told them I have fixed it in thee, from my visitation at the first; and whoever is blamed for following the directions given through thee, I have fixed thee to stand the Trial for the whole; but whoever departs from thee, as Carpenter and his six are departed, they stand the Trial for themselves, and have no helpmate to assist them; but will find the truth of my words in the end—They have refused the helpmate I placed in thee, and are departed from thee, and are not good alone.—But now I shall answer from Carpenter's own meaning,—that if Tozer had staid with them in their belief, he might have healed the breach. This is the meaning of Carpenter's words. Now I tell thee, from his words, the impossibility of that being true will be proved by Harding; because, I tell thee, as a steady character he abides with them, and wrote in Carpenter's favour; but what breach hath he healed? or what breach hath Winter healed, by be-

ing steady characters to abide with him ? I tell thee they have healed none ; and had Tozer abided with them, in the same steady manner that Carpenter speaks of, he could no more have healed the breach than he could have made the world at first ; because, I tell thee, the breach is broken down in such a rebellious manner by them, that it never will be healed by ME, unless they all do as Tozer hath done,— change their minds every man, and be convinced they have acted wrong.—But as Carpenter hath said, Tozer might have healed the breach, if he had stood steady with them ; then now let him prove his words by having the breach to be healed through Hard-ing ; then he hath room to blame Tozer, if he can find a friend amongst those that stand steady with him to heal the breach between him and thee. Now if he cannot find a man among them, or the Six, to do that, he must own his letter is false ; because, I tell thee, it never could be done by Tozer, if he had stood with them ; for out of his own mouth I should have condemned him, as I have condemned Carpenter. For I now tell thee, as I have told thee before, the devil is working in Carpenter's heart to be full of rebellion, and trying to make thee disobey the same. And now he hath refused to receive my answer to his letter in the manner I commanded, thou shalt answer no more letters to Carpenter. Let him send by whom he will send, thou shalt receive no letters from him to be answered to him. if he does not send them by Tozer ; for I now tell thee, as I have told thee before, I would sooner lay thee in the silent dust than suffer thee to disobey my command, to stoop to Carpenter's haughty pride.—Am I a God to stoop to man, when he hath refused to stoop to ME ? I tell thee, No : therefore, I tell thee, he hath said in his letter to Tozer what is impossible for Tozer to have done, to make up the breach if he had abided with them. Had he obeyed, as they did, I should have forbade him from

the house, as they are forbid ; and so I tell thee they would all fall together.—And now come to other words in his letter."

Mr. Carpenter's Letter.

" Our hearts has ever been open to you, and our zeal for the cause you have been acquainted with, and the very last time you was at my house you declared you considered me barbarously treated."

THE ANSWER OF THE SPIRIT.

" Now here again out of Carpenter's own mouth will I condemn him ; for if Tozer spoke so greatly as his friend, what excuse hath Carpenter to make for writing him such a letter ? Then he must confess he is an enemy to one he calls his friend ; because he must call Tozer his friend, in the manner he saith he took his part. How can he make his letter appear consistent one thing with another ? and perfectly so is all his conduct, which will appear to men of sense ;—but the truth of his words I leave Tozer to answer : but thou knowest Tozer told thee it was false ; because Carpenter and him disagreed the last time he was there, as Tozer had told him he had signed against him, and also told him and them that they were wrong. But how could Tozer sign against him if he judged him so illtreated then, and was not convinced where the error laid ? Here is the contradiction in Carpenter's letters, blinded on by Satan's arts, not discerning what he is doing. And now I ask what cause they were so eagerly engaged in, that was made known to Tozer ? These are things must be answered by him.—And now come to another part of his letter.

Mr. Carpenter's Letter.

" My only wish is that my conduct should be publicly investigated in the face of open day, before the whole body of sealed.—That I might state the mo-

tives from which I have acted, and if after a thorough investigation on both sides, I was found in error in any part, or the whole, I would with great cheerfulness have acknowledged it.—This, human laws would give me, and the laws of God cannot be less pure.”

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from his words. . To make a clear investigation into every truth, and lay the whole before the sealed, I have ordered thee to put all in print, that they may be able to judge for themselves between him, thee, and ME ; that they may judge of the Spirit, judge of thy conduct, and his conduct, I have ordered the whole to be laid before them in public print.—And now come to my Gospel—Know I said, the first reproof should be between men alone, in any quarrels or disputes ; if they refuse to hear alone, take with thee two or three witnesses ; then if they refuse to hear, make it known to the whole church. These have been my directions to thee, according to the directions in my Gospel : and first thou reprovedst him, concerning Joseph, with him and thee alone, at thy house last May ; after that thou reprovedst him by the message he sent by his daughter ; that reproof he refused to hear ; then I ordered thee to have him come and bring a friend with him, and a friend of thine, so to reprove him in the midst of two or three witnesses ; but this he refused to hear ; I then ordered other of his friends to come forward and clear up the whole ; this he refused likewise ; and now I have ordered thee to make it public to the whole church. So he cannot say I have directed thee to act contrary to the laws of God or man ; but according to my Gospel I have directed the whole ; so no just laws are denied him ; but he hath refused all, and made laws of his own, that neither the Law nor the Gospel allow. And it is known to thee, I said in the letter I ordered thee to send to Tozer, he was

at liberty to answer for himself, and defend himself in public print, as I have ordered thee.—But one thing I caution him of, that he strictly adhere to the truth both from his heart, from his thoughts, and between thee and him ; and let him know, whatever deceit he may act with man, he cannot deceive ME, in heart nor thought. And now I tell thee, if his heart goes with his pen, to say he will acknowledge where he hath done wrong, he will soon confess he hath been wrong through the whole ; but let him know, whatever arts he uses by words to deceive man, he cannot deceive ME the living Lord, whose eye is every where, and every heart is open before ME.—And now come to his letter further.”

Mr. Carpenter's Letter.

“ The whole will be found to originate in false notions of me ; common justice is denied ; and a persecuting spirit let loose ; on the cause it will operate ;—while I feel for its distressed state I enjoy composure for myself.”—

“ To these words I bid thee answer for thyself.”

Now as I am ordered to answer for myself, I affirm to the world, that his words are entirely false, to say it originated from false notions of him ; because I did not take any thing from notions, nor any one's opinion ; it was his own letters, affirming his belief in Joseph to be led by the Spirit of God, when I was told by the Spirit, that he was not ; and his false accusations against me, to say I wrote by a biassed mind, prejudiced by others to give communications ; these false ideas coming from him, accusing me with things I was innocent of, made me answer him in letters from myself in a warm manner. The communications that were given me were in answer to his own letters, and not in answer to any one's words ; so this part of his letter I will prove to the world to be entirely false ; and as to the persecuting spirit, it arose from himself, to persecute me with let-

ters full of falsehood and deceit, twisted round in an artful manner, as though he were writing to one that could not discern in what manner he wrote. So in this part of his letter he cannot prove the assertion he hath made ; for he knows himself, that last May I condemned him from his own letters, and made Underwood read back part of his letters to him ; but as he promised every amendment for the future, I bore with his folly, and concealed it from my friends ; because I thought, while the Lord bore with him, I must ; and it is not his ill treatment of me now that hath broken him off, but his disobeying every command ; and every just proposal, the Lord hath made to him, he hath refused. It is this that hath broken him off ; then how can a man insinuate to the world that he is pleading for justice, when he hath refused every offer of justice, and artfully pleading justice of his own, that he is more wise, just, and holy, to place justice, than the Spirit that directs me, which he hath allowed himself to be the Spirit of God ? Then how dare he to oppose it, and at the same time say, his heart is in my cause, when he is trying to make me disobey, and is now persecuting me, because he cannot ; and so *his heart is at rest*, because he judges my cause will suffer, and thinks, by some artful hand he will establish the cause of Joseph and Dowland ? But let him know, he hath broke off from Dowland already ; for that is all that was acknowledged to me to be from the Lord, to shew the fatal end of those that mock my visitation : and to shew Carpenter his fall, if he forsook me, which he would not have believed from my visitations ; therefore this was shewn to Dowland, and given as a command to them, which they are now deparied from. So all the cause they have to support is Joseph's ; and this they are trying to do by a persecuting spirit, to persecute me and my believers, that will not now join with him. In this part of his letter I have answered for myself.

" And now, Joanna, I shall answer for thee. In this thou hast answered the truth, which every one will see in the end.—And now come further to his letter."

Mr. Carpenter's Letter.

" My confidence is in God.—For his cause I have fought boldly and faithfully; and blessed be his holy name, not without great success. If it is his gracious will I should retire from the field and return to my tent, I pray he may send out other warriors with equal zeal, and greater ability."—

THE ANSWER OF THE SPIRIT.

" Now I shall answer thee from these words. He says his trust is in God; but I ask him what God? He says he hath been zealous in my cause; but I ask him what cause? Thou sayest his answer will be in the cause of God: but I ask what cause of God is he so zealous in? If he answers, thy cause, and my visitation to thee; then, I tell thee, his heart must be steady in the cause; and neither Joseph or Dowland, or any that come against it, would have shook his faith, to make him disobey; and had this been his heart and mind, engaged never to forsake thee, but obeyed the commands given through thee, I would never have forsaken him; but as a warrior he might have went on, and been successful in the cause; but now I tell thee, his heart, that is known to ME, is discovered unto thee; therefore if I cannot gain a more faithful labourer in the vineyard than Carpenter is, I will gain none; for I now tell thee, if he listens to spirits that contradict ME through thee, he must listen to evil spirits, and artful inventions; and, I tell thee, I will never own any man a labourer in my vineyard, that goes from the calling wherewith he was called. He was called as a judge for thee, and when he had judged thy calling of God, I acknowledged him as a servant to make

the truth known ; but now he is departed from his calling ; then what have I to do with him, to acknowledge him in thy calling, as he is departed from thee ? But, I tell thee, had his heart been, like his pen, in my cause, as he professes, then I tell thee, like a warrior he might have went on and gained success ; but now let him discern what he hath been warring for ; has he not proved he is warring against ME, to bring those that he can gain in open stubbornness and rebellion against ME ? So this is the warrior he hath proved ; and this is the warrior I shall conquer ; and so I tell him, he may return to his tent ; for he shall never win the field to fight against ME : but he his the warrior that fights for ME, to join with the Woman, that obeyeth my commands ; so now let Carpenter bring forth his weapons of war,

And I shall bring forth mine ;
He'll find 'tis time for him to fear,
The field he must resign.

Now come further in his letter."

Mr. Carpenter's Letter.

" In his divine hands I rest my whole and sole confidence, who is without variableness or shadow of turning ; yesterday, to day, and for ever the same. To conclude, your opportunity of effecting a reconciliation you have missed ; and to you again be assured it will not return."

THE ANSWER OF THE SPIRIT.

" Now I shall answer thee further from his words ; for out of his own mouth will I still condemn him. He saith I am the same to day, yesterday, and for ever, in ME is no variableness nor shadow of turning ; then why hath he sought out so many inventions, if there be no turning in ME, but I am the same to day, yesterday, and for ever ? Let him know I am the same as when I chused him first as a judge for

thee ; and by his acknowledging thy visitation to be from the Lord I acknowledged him as a labourer in my vineyard ; so let him look from whence his calling was ; then if he turns from thee, I must turn from him, or he must make **ME** a changeable Being. I cannot be the same as when I called him, and acknowledged him through thee, to go out in thy calling, if I acknowledge him now he is departed from it ; therefore he must make **ME** another such as himself, a changeable being, if I acknowledge him through thee, when he is departed from thee, refusing to obey every command that I have given through thee : but, I now tell thee, he shall refuse no more ; my invitations and my commands to him are over ; he is left to his own will, to act according to his own wisdom ; and let him see what his or their wisdom will bring them too. Yet this I tell thee of the sealed people ; I do not confine any of them that have been hearers of Carpenter to refuse to hear all he hath got to say for himself ; so he may call the whole together and plead his own cause ; for I lay no restraint on them, that they shall not go and hear him to judge for themselves ; the only restraint I have laid on believers is, not to receive the sacrament from his hands, while he stands in open rebellion against his God, and against the Spirit that he confessed he was called by ; for it is through thee he boasts of his calling : and now by rebellion he is gone from thee, then he must make **ME** a changeable being, if I acknowledge him as a chosen servant in my work, when he is departed from my directions, that I have given through thee. And now I shall come to his observation of Tozer : the time is over of his making reconciliation between the two, is said by Carpenter ; then I tell thee, if that time be over, the time is over of any reconciliation ever to be made between him and thee ; for I now tell thee, as Tozer obeyed, when they all disobeyed, no reconciliation shall ever be made between Carpenter and thee,

if it be not made by Tozer, without he departs from my commands, as Carpenter and they have done. So here, I tell thee, from his words, if they are true, he and thee are parted for ever, never to be reconciled together in this world : and should he judge being at thy awful trial, that he hath a right then to come and plead for himself, that a reconciliation will then take place, I now tell him it is too late ; no reconciliation will take place between him and thee then. So now, I tell thee, it is bad for Carpenter, if his words prove true, which he wrote in Tozer's letter ; because he hath professed himself a believer in my visitation to thee, and is now departed in every stubbornness and idolatry, refusing every just decree of mine, and pleading for justice in a way of his own : so in his own way let him appeal to the public ; but let Tozer go on in mine, if he will be the star to rise and shine in Carpenter's place.—Now come to the end of his letter."

Mr. Carpenter's Letter.

"Therefore spare yourself the trouble of writing any more ; because it will not be answered.—Our claim is to have a common act of justice done us, namely that which for the cause we have claimed of the public—a fair, open, trial,—before the sealed: This is denied us.—Injustice cannot come from God, we therefore will wait the issue in humble dependence on him, who no doubt in his own good time will develope the mysterious business to the confusion of some and astonishment of all.

Till then we remain yours."

Signed by Mr. Carpenter and the six joined with him.

THE ANSWER OF THE SPIRIT.

"Now I shall answer thee from the conclusion of his letter. Him that obeyed my command in coming, and obeyed my command in sending to them,

is despised and rejected by them ; refused an answer, if I had ordered him to write again ; then where is the justice they are boasting ? or what cause are they pleading ? Not my visitation to thee ; because they have denied every command that I have given, and plainly told ME, if I call they will not answer : but let them know from the Scriptures of truth, I will send by whom I will send ; no man shall be my director, whom I shall send by ; so let them not say justice is denied them ; because they themselves have denied justice.

And now I shall tell thee concerning the sealed. To whose prayer and petition did they sign ? and who hath signed their seals ? are they signed by Carpenter, or thee ? They must all answer, the Sealed People, that are sealed in faith, are a people called by my Spirit, through thee, to be joined with thee, and not to be joined with Carpenter and his six, if they fall off ; therefore, I tell thee, the Sealed People have nothing to do with him, if he fall off from thee ; and yet, I tell thee, it is my consent for the Sealed to tell him, they are willing to assemble in his meeting, and meet him and hear all he hath to say in his defence. This is a justice I never denied him ; and this is a justice I grant them all, to hear what Carpenter can say for himself, without breaking my commands, if they do not attend him at the sacrament ; this is all that I have forbidden. And now I shall come to the end, that he saith will be to the confusion of some, and the astonishment of all. True, I tell thee, he will find his words ; the end will prove to their confusion, and to the astonishment of every soul that mocks my visitation to the Woman, to plead the Promise made in the Fall, to heal the Woman of her Fall, to cast her betrayer, and bring in Man's Redemption. This, I tell thee, will end to the confusion of all that began in faith and fell back, and to the astonishment of those who never believed in thy visitation at all. So here, I tell thee, Carpenter will see the truth of his

words in the end turned back upon his own head, as Satan will see the truth of his words turned back upon him, when I make men as Gods, to know good from evil ; then I shall bring on his head the curse pronounced in the fall."

Here I have given to the public the copy of the letter that Mr. Carpenter wrote Mr. Tozer, and the answer of the Lord to it.

As a communication is given to me, that all things are open and public before the eyes of the Lord, before angels and devils, they must be made public to the world at large ; and I am ordered to publish to the world the private and public enemies of the cause, if it be to the hazard of my life ; because it is said to me, in such a cause as this, things that are public before the eyes of the Lord, from whom no secrets are hid, and to whom all hearts are open, and likewise public to angels and devils, I must be a vile hypocrite in the sight of God, if I conceal it from public view, that men may not have an opportunity to judge for themselves ; for now is the time men must judge for themselves and have the clear truth laid before them, that they may be clear in judging before they condemn, and that they may be clear to judge of the Spirit that visits me, and be clear in judging their brethren ; that they may judge between man and man, the perfect truth must be before the public. Now I have laid before the public in what manner Mr. Tozer was convinced that my calling was from the Lord, by his being ordered to bring the paper to me, and assured the truth should be on it. The communication given to me, that I was ordered to put on his paper, is in public print, for all men to judge for themselves, how they should have acted in his case. My judgment is, any man that had a spark of grace, or any fear of God before his eyes, would have acted as Mr. Tozer acted ; yet from his conduct, acting with conscience according to reason and religion,

you must all discern, from Mr. Carpenter's letter, which he wrote to him, that his indignation, and of the six brethren joined with him, was kindled against Mr. Tozer. Here appeareth to me the most unjust malice that could be kindled, and shews their perfect enmity against me and my cause, which is said to me cannot come from any but an evil spirit, to be against my cause, that is for the glory of God, the good of mankind, and the destruction of evil: for this is my cause, if it be discerned aright what the visitation of the Lord to me is for; and yet I must own, the conduct of Mr. Carpenter would be a great stumbling block to me of his being called in this cause, acknowledged in the cause, and supported above any that have been called in the cause; thus I should be at a loss to account for his calling and his falling back, and now to be acknowledged no servant at all. These mysteries cannot be accounted for, if it were not for the Scriptures of Truth, which we may discern, from *1 Samuel* ii. 30. How great the Lord had made the promise to the house of Eli may be found in the books of Moses; but from the words in Samuel, when the man of God was sent to him, he again reminds him of the promise the Lord had made to his father and his house, that they should walk before him for ever:—But be it far from ME now, saith the Lord unto Eli, by the mouth of the prophet; them that honour ME I will honour, and they that despise ME shall be lightly esteemed. Here we see, from what followed Eli, the covenant of God rests no longer with man than while man abides in covenant with his God: and the Lord said of the children of Israel, after he had made promises to them, and they rebelled against him, the Lord said—He should change these blessings; and they shall know my breach of trust, saith the Lord. The same we see by Saul: after the Lord had anointed him to be king over Israel, and he had disobeyed the command of the Lord, we find the word of the

Lord came unto Samuel, in the 15th chapter, the 11th verse—It repenteth ME that I have set up Saul to be king; for he is turned back from following ME, and hath not performed my commandments; therefore the Lord said, the kingdom should be rended from him. Now here we see, whatever the Lord chuses a man for, if he will not obey the commands of God, the Lord refuses his own choice in man, and chuses another, as he did by David. Now we may discern, from Solomon, when he departed from the ways of the Lord, though he was the son of David, yet we find in *1 Kings xi.* the Lord said he would rend the kingdom from Solomon, and give ten tribes to Jeroboam, whom Solomon had made ruler over all the charge of the house of Joseph; but when Jeroboam was made king, and began to follow other Gods, and did not obey the command of the Lord, we find in the 14th chapter, the Lord said he would cut off all the house of Jeroboam. Here we see, from the Scriptures, it is not for a man to say, I was chosen for such and such a thing, or such and such a calling; therefore I must continue in it, let me act as I will. We find the reverse in the Scriptures; they are no longer the chosen of the Lord than they are obedient to his command. Now I shall come to the prophets: when the man of God, that was a prophet, was sent to warn Jeroboam of his destruction, and though he faithfully obeyed, and the Lord shewed the signs by him; yet that very prophet lost his life, and was slain by the lion, because he listened to the voice of the old prophet, that lied unto him. Now if this be the case with a prophet, how fatal must my end be, if I should listen to the voice of any pretended prophet, to act contrary to the directions the Lord hath given me? The Scriptures were written for our learning, for our instruction, and admonition, that by others' fall we may learn to stand; and know, God is the same to day, yesterday, and for ever; that as HE punished rebellion,

and disobedience in all ages past, and did not screen the disobedience of his prophets, we must know he is the same now; then how careful ought believers to stand to the faith they profess, and not be led away by the errors of others? Now as to Joseph, I never saw any true Prophecy of his in my life; and all the teaching that he hath given, Mr. Carpenter's conduct at present hath given it all the lie; because there is no just man upon earth who can justify Mr. Carpenter's conduct, first to profess himself a believer in my cause, and to say he hath gone out in the world by a command through me, to support my visitation, and now to turn an enemy against me and my friends, because I would not listen to a lying prophet, as the man of God did, that was slain by the lion: and much more fatal than his my case would have been, if I had listened to the lies that they wanted me to submit to, to rely on Joseph's words, when I was told they were not from the Lord. These mysteries we can account for in the Scriptures, otherwise they would appear marvellous in men's eyes, and a stumbling block to many, if we had not discerned these callings and changes throughout the Scriptures; and we find in the days of our Saviour, many of his followers went back, and walked no more with him; and this, our Saviour tells us, will continue to the end in the flesh; for in the time of temptations many will fall away.—But now I shall come to the Sealed People. Let them all consider, to whose Petition and Prayer they signed, to join with hand and heart, and by whom they are sealed; let them know, it is not by any man they are sealed, but by a command given through me, and people are appointed by me to give out the seals that are signed and sealed by me. Now this cannot be done by any man, without my appointment; and by my appointment Mr. Carpenter as well as others, have given out the seals; but now as he has renounced his faith and belief, by all his conduct, he must be,

as he said, a vile hypocrite, a mocker of God, and a deceiver of man, if he offers to seal any more in my name, while he stands with malice against me and my friends, and denying my Communications; for if he denies the last he must deny the whole; for I never was more fearful of acting in any wrong spirit of my own than I have been since this anger was kindled; and there is no man upon earth who can believe my visitation to be from the Lord, without being assured that Mr. Carpenter's conduct hath provoked the Lord to anger against him; for when my readers have weighed all deep they must be truly convinced, from every stubbornness and rebellion that Mr. Carpenter hath acted in of late, he is no longer worthy to be called a servant in the Lord's vineyard, unless he returneth like the prodigal son, which I shall be happy to see, for his own sake, his own happiness, and the happiness of those around him; because I fear for them, as well as for him, that many will be led away by his errors, if he continues in them.

After I had written thus far from myself, I was ordered to open my Bible three times; the first was in the 31st chapter of Proverbs: the two last verses I was ordered to have penned:—"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands, and let her own works praise her in the gates." *Ezekiel* xliv. 10—"The Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquities." *Baruch* vi. 44—"Whatsoever is done among them is false: how may it then be thought or said that they are gods."

These verses, which I was ordered to pen, I thought simple, as they could not allude to Mr. Carpenter and me; and I was answered in the following manner:

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from these places, that thou hast judged so simple, and in marvelled I should direct thy hand to such places as these ; but now I shall answer thee from the Scriptures that thou hast opened to. It is a Woman that feareth the Lord shall be praised ; and it is thy own works must praise thee in the gates ; so trust not to lying wonders, or vain visions of others ; because I have told thee, my Spirit is upon thee, to guide and direct thee into every truth ; and my directions alone thou must follow ; then thy works shall praise thee in the gates. And now I tell thee of those that are gone from thee : they are like the Levites gone astray, and following after other gods to their hurt ; therefore, I tell thee, their own iniquities will come upon them ; and whatsoever is done among them is false ; for I now tell thee, they are full of lying wonders ; therefore thou must not be led by them : but know my directions to thee, is to be bound in obedience to ME, and not obey any spirit that visits another, without my command, that thou shalt obey it ; for know I have told thee, it is to ME, and ME only, thou art bound to obey, and then thy own works shall praise thee. This I have given thee in answer to the Book that thou art publishing to the world, wherein Carpenter hath tried to make thee listen to Joseph’s teaching ; and shewed his anger against Tozer, because he would not listen to their enchantment ; for I tell thee, full as false as the idol gods they sat up, in the chapter thou openedst to, full as false is all their working ; for I have not visited them in the manner they have spoken of ; and that they will all find in the end to their own shame, and their own confusion ; for I now tell thee, it is full as false of my visitation to Joseph, in the way and manner they are speaking, as Long’s words were false, to say thou didst put the Letter of the Bishop’s Death in the hand of Archdeacon Moore.”

And now I shall answer for myself, as to the falsehood of that assertion, which I have stated in a letter to the Bishop of Exeter, the purport of which statement was as follows :

A dispute having arisen between Mr. Gooding, mail guard, and Mr. Jones coach guard also, concerning my prophecies. Mr. Gooding said he could bring witnesses to prove they were false ; and Mr. Jones said he could not. The former offered to lay a wager he could, which Mr. Jones agreed to, and to double the wager against him. The money was put into the hands of a Mr. Bastard ; they were to have three friends on each side to decide it ; and Mr. Long, the priest-vicar of St. Peter's Cathedral, Exeter, was one of the witnesses, which Gooding brought against me. One of the false charges, that Mr. Long brought forward, was, that I had predicted the world was going to be at an end : but so far from my saying the world was going to be at an end I have said Christ's kingdom will be established a thousand years, before that period takes place. The next charge he brought was, that I had put the prediction of Bishop Buller's death in the hands of Archdeacon Moore, and after he had been dead some months, that I should go to the Archdeacon and tell him my prophecy was come true ; and that the Archdeacon said he would not believe it ; because he could not read my hand-writing. My friends asked Mr. Long who told him so ; he said Archdeacon Moore himself, again and again. This being known to my friends to be entirely false, as the letter of the bishop's death was put in the hands of the Rev. Mr. Pomeroy ; and the event followed according to the prediction ; and it was never put into Archdeacon Moore's hands at all ; neither did I ever go to the Archdeacon's in my life to speak to him on the subject ; though I have sent him letters concerning the events of the harvest ; but not the letter mentioned. This being known to my friends, made them write to the Archdeacon, to know the

truth, and he refused to give an answer ; and as he formerly refused to answer me, when I wrote to him myself, I was ordered to write to the bishop, stating the circumstances as here mentioned, to give the Archdeacon an opportunity to clear himself, if Mr. Long had falsely accused him, before I published it to the world ; because no false reports must rest upon my head ; and I judged Archdeacon Moore to be a gentleman of too much honour to spread such a false report. But as I have received no answer to my letter from the Bishop, neither from the Archdeacon, I am now ordered to put in print the false accusations made against me ; to which some may be ready to answer, that they do not think it worth disputing, whether the letter was put in the Archdeacon's hands, or the Rev. Mr. Pomeroy's, so as the letter was given to one or the other, and fulfilled. To this I answer, however trifling it may appear to the world, by this false accusation they have used these arts *to keep back Jones's money*, and by *that means* make it appear to the world that my prophecies are false.

THE ANSWER OF THE SPIRIT.

“ Now I shall answer thee from this simple thing that I have ordered to go in print, of which I have already told thee, and I now tell thee again, full as false as their saying thou didst put the letter of the Bishop's Death in Archdeacon Moore's hand, which was put in the hand of Pomeroy, full as false ; I now tell thee, every soul will find Carpenter's words to be, to say the Truth is in Joseph, and not in thee ; and as the money was kept back from Jones, by their false accusations, perfectly so, I now tell thee, the truth is kept back from the people, by the false accusations of Carpenter. It is not from the consequence of the thing that I have ordered it to go in print ; but it is for types and shadows, to warn them all, that by false accusations of thy prophecies the world at large will be cheated,

like Jones ; and by such arts as they used with him, by such deceitful arts the clergy are trying to cheat their hearers. But I ask them, what they will do in the end, when they see the truth appear ? as the truth must now appear to the world at large, that every word they sent thee, which the witnesses brought against thee is entirely false ; and by those false accusations it must be known, that Jones's money was kept back ; but will they go on to cheat him by lies, and rob thee of the truth ? Here stands a shadow that thou dost not discern, what I have said to thee before, when I told thee of the guard's being drunk, and the coachman brought thee safely home. Here is a shadow that stands deep for your land, the way these two guards began. But now I shall return to the type, to bring it to Carpenter and thee ; for, full as false as their saying thou went to Archdeacon Moore, full as false are Carpenter's words, and Joseph's, to say my angels come to visit him in the manner they assert ; for I now tell thee, there is no more truth in the one than there is in the other ; and all that rely on Joseph's teaching will be cheated, like Jones ; for I now tell thee, there is no difference between the artful working of Satan in the way he worked in them to make them false witnesses, to bring round a false accusation against thee, and the working of Satan in Joseph to bring round a false accusation against thee, to cheat thy friends ; because I tell thee, worse than Jones thou and thy friends must be cheated, if you listen to Joseph's teaching.

So here's the type, for it stands deep,
And mark what's said before—
I said the end should make them weep,
And they may stand in fear ;
Like Bastard here they all appear,
And every truth keep back ;
I tell them all 'tis time to fear,
When I begin to break
In anger strong ; I shall go on,
If they go on this way ;

The parable that stands before,
 I bid them deeply weigh.
 So all the truth must now appear,
 For ends to thee unknown;
 And I shall make them stand in fear,
 When every truth is shewn.
 So I'll end here, and say no more,
 But all thou must put plain;
 For every truth must now appear—
 The type goes deep for men:
 The Bishop, see, I warned he;
 But now I warn them all,
 False Prophets here do strong appear—
 And now behold your call;
 For in the Spirit now I speak,
 As I have spoke before,
 And from my Gospel now I'll break,
 So let them all take care!"

I shall here give the readers the particulars concerning the guards, which was a simple shadow in 1796: I was sitting on the coach-box with the coachman; the guard being drunk, he tried to push me off with his feet, as he lay along upon the coach; but the coachman was very careful of me; the guard was so drunk that they were obliged to leave him on the road. Now the type of these two men was placed to the nation at large; and the shepherds were placed to the guard, who tried to push me off; but deeply was it explained of the other's bringing me safely home; being placed as a shadow that I should see hereafter. And when Mr. Jones began to be a believer, the thing was brought to my remembrance of the carefulness of the one; and it was said—

"Now let the Shepherds begin like this guard,
 And then happy England I will you reward."

That means, to search into every truth, as Mr. Jones did; but it was said of the other, that the shepherds were drunk, like him that tried to push me off; but he was too drunk to be brought home. Here is a simple shadow begun in 1796; and now the likeness began in the guard, to push me off by false witnesses; so if he is not drunk with liquor, he must be drunk with sin; and Mr. Long the priest-vicar as drunk as him; Bastard the same, for with-

holding the money. Here are shadows which stand deep for all that be placed at present with Mr. Carpenter and his false prophets. But let them know, it will not stop there ; for know what is said in my writings—at the house of God it would begin ; and from the house that was joined together to prove the truth, is the rebellion begun, on Mr. Carpenter's side ; and the false witnesses arose against Mr. Jones and me on the other hand. Here are two shadows that will not be discerned for the present, how deep they both stand, before the substance beginneth to appear. But now let all men mark, the Bishop hath been warned of this, and hath not commanded justice to be done to Jones, that he may not be cheated out of his money by the false testimony of his minister. As they refused justice in things that were spiritual, to search into the truth for the good of mankind, so they have refused in things that are temporal ; and now discern from the type the mystery of the whole.

Other letters that have been sent to Mr. Carpenter's friends, and communications, will be continued in another Book.

From

JOANNA SOUTHCOTT.

To be continued in PART III.

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[ENTERED AT STATIONERS' HALL.]

PART III.

AS I am ordered to make clear to the public all the particulars between Mr. Carpenter and me, that every one may judge for himself, I am likewise ordered to publish part of a letter, and the communications, that were sent to his friend, Mr. Harding, who was joined in the belief of Joseph. I shall not give the letters in full, as a great deal of my own reasoning in the letters is to the same sense as the words that are printed already ; so I shall confine myself chiefly to the communications that were given to me, and ordered to be sent to him, that he might have an opportunity of shewing them to Mr. Carpenter, to convince him of his errors, concerning Joseph.

I shall begin with a communication, which I sent to Mr. Harding, that was given in answer to my own reflections of what past at the Trial ; as I was meditating on the words Mr. Carpenter told me, that Dowland had said Mr. Brandon and him must guide me into the field and home, or it would be bad for them ; for which reason I complied with their request to have them two guide me to the field. But when I came out of the field, and the tumult arose, I was guided by the Rev. Mr. Foley and Major Eyre into Mr. Carpenter's garden in safety. This was a trifling thing brought to my recollection, of their own words, to which I was answered as follows, from the two that guarded me out of the field :

N

THE ANSWER OF THE SPIRIT.

" The Shadow here that doth appear,
 They all will find is great ;
 And now 'tis time for them to fear,
 Who acted with deceit ;
 For in the field they there did yield,
 And so left thee alone :
 And mark, the warrior did appear—
 And now 'tis coming on.
 Divinity they all will see,
 Doth in thy works abound ;
 A spiritual war will now appear,
 They'll find, in every sound ;
 For I'll begin the warrior strong ;
 For strong I'll now appear ;
 And they shall find, before 'tis long,
 That every foe I'll clear.
 To stoop to man am I now come ?
 My answer shall be no ;
 But like a warrior I'll go on,
 That all my foes shall know.
 They left thee there, let all see clear,
 And now they've left the whole,
 Nor in thy dangers did appear ;
 Then now discern their fall.
 They're gone from thee, you all may see,
 When dangers do surround ;
 They've left thee to the *enemy* ;
 For so their hearts are found.
 As they began they're going on ;
 The shadow was but small,
 Yet in the end they'll find it great,
 I now do tell you all.
 The way the two, before thy view,
 Did guard thee through the whole,
 They'll know 'tis by divinity
 My sword is drawn to all.
 The WARRIOR here *thou must appear*,
 And boldly thou must stand ;
 Because the *enemy* is near,
 To pluck all from my hand.
 The war 's begun, I say, by *men*,
 Against *ME* they do draw,
 I say, the sword, by every word ;
 But they shall shortly know,
 That I'll go on the warrior strong,
 Till I have clear'd the field ;
 And safely I shall guide thee on,
 Till every foe shall yield.
 For now I say to thee this day,
 I never will give up
 To seven men that thus begin ;
 I tell thee, they shall drop !

Am I come down to hear the sound,
 That I shall man obey ?—
 Unto the cross for to submit
 Once more, they now do say ?—
 But now thy swelling heart I see,
 These words thou caus't not bear,
 That MAN should come this way to ME
 To pierce ME with a spear !
 This is the way the words are plac'd,
 The way thou dost discern ;
 This way their LORD they have disgrac'd,
 Who is in mercy come
 For to redeem from hell and sin !—
 I died for MAN at first ;
 And now I'm come for to redeem,
 Against ME Man doth burst !
 Not to comply, they boldly say ;
 But I must here submit,
 To stoop to them, in their own way—
 And so they nail'd my feet !
 In man's own way, I now do say,
 I was condemn'd at first :
 From the creation, all may see,
 Against ME man did burst !
 And so the same they have went on—
 Trace all the records through ;
 My prophets they would never own,
 Where I had sent them true ;
 And when I came, 'twas known to men,
 The same they did begin ;
 And now the ending it is come,
 The same in man is seen :
 Direct their LORD with one accord,
 I've told thee men went through ;
 And now 'tis come to seven men,
 Like every age they do ;
 Profess my word is on record,
 And yet direct my hand :
 Men judge they're wiser than their Lord,
 And in this wisdom stand ;
 So seven here do now appear,
 Were chosen first for good.
 But now the mystery I shall clear,
 The way their calling stood :
 In different names they must go on,
 And different men to be,
 If to their calling they would come,
 To stand joint heirs with ME.
 But what joint heirs can they appear,
 That so reject my will ?
 In their own names they all are here,
 And so their hearts are still ;
 No change in them there can be seen,
 But only for the worse ;

Then how shall I these men redeem,
 Who in themselves do trust?
 Their boasting here is now made clear,
 The way they all do boast;
 My honour they no way will clear—
 By them it must be lost.
 Because they're come for to condemn,
 And rise against my WORD;
 That I the Lord must stoop to them!—
 Like Satan's all their plead:
 Thus he began, I say, to Man,
 And thus brought on his Fall;
 And now in Man the same is seen,
 Once more, I tell you all.
 So visions here from him appear,
 And visions all will see;
 A vision man can never clear,
 To prove it came from ME.
 But Satan here doth strong appear,
 As he appear'd at first,
 With visions he could never clear,
 When he the angels cast;
 That is, I mean it must be seen,
 He did the angels draw;
 With visions he deceived them,
 And did fair prospect shew,
 What they should gain; I now tell men,
 He foil'd them at the first;
 And now the same he's come to men
 To foil them at the last.
 So now see clear his footsteps here—
 Let men discern it deep;
 And if they all begin in fear,
 And all like Peters weep,
 I tell them plain, my every mind
 On Satan it shall fall,
 If they relent and now repent,
 Once more I tell them all.
 But now I say to thee this day,
 If proudly they go on,
 Like Pharaoh's host I say they're lost,
 If they'll not humbly own
 What they have done in all is wrong,
 Against ME for to rise;
 And to direct my every hand,
 Confess they act unwise.
 This must be done, I tell them plain,
 My favour to restore;
 Or else they're gone, like fallen men,
 For ever to rise no more.
 So now discern how I do warn;
 They now may turn to ME;
 But if against ME they go on,
 The warrior they shall see;

I'll win the field ; for all shall yield,
 I say, to stand or fall.
 If they stand out now full of doubt,
 Once more I tell you all,
 Whoever join with them to stand,
 They'll find it not secure ;
 Because Obedience I command,
 To make your ransom sure.
 If Disobedience brought the Fall
 First by the Woman's hand,
 In true Obedience now I call
 Her by my Word to stand.
 So if that men will not begin
 To join her in the sound,
 I tell you all, like fallen men
 Will every soul be found.
 But know, in man the type did stand,
 The seven mention'd here ;
 And now my Word you all command
 Their goodness none can clear,
 To stand alone ; I tell you plain,
 They're fallen every man.
 Against the Woman they contend,
 And do her words condemn,
 And say, they're good, alone they've stood ;
 But I no goodness see ;
 And bring me now an upright man,
 That with them will agree,
 And prove it right, before my sight,
 These men are good alone :
 For every prophet they've condemn'd,
 And so from all they're gone.
 If they go on as they've begun,
 And let the whole appear,
 They'll find themselves but fallen men,
 When I the whole do clear."

This Communication was sent to Mr. Harding, with another concerning the Vision that Joseph had, which was mentioned in the letter sent to Miss Townley, from Mr. Carpenter. See the 66. page Part 2. of this Book. The reader must observe, the vision was contradicted, as being from the Lord, in the answer to that letter ; but a further explanation I was ordered to send to his friend, concerning the vision, which is as follows :

THE ANSWER OF THE SPIRIT.

" And now I tell thee of the Vision, which they say represents Stars as falling from Heaven, which I

shall answer thee from Saul's going to the Witch of Endor ; because, I tell thee, they have all provoked **ME** to withdraw my Spirit from them. Can man be so ignorant and void of reason, now to profess to believe Joseph's Visitation and thine as coming from one spirit, and from the Spirit of the living Lord ? Then tell them what they make of **ME**—a God of contention, a God of confusion, a God of falsehood and deceit ! Let them weigh both together : did I go first to Joseph to give him a communication, to send to Townley, Sharp, and Wilson, and then come to thee to contradict it, and say it never came from **ME** the living Lord ? Did I not tell thee, I had withdrawn all visions from him, as he had provoked **ME** to anger ? I had forsaken him, as he had forsaken **ME** ; and now to give myself the lie, immediately to visit him, and shew him a vision ? then I ask mankind what they make of **ME** ? Let this be answered by men of sense : but I do not require an answer from Carpenter ; because I tell thee, he never discerns what judgment he draweth ; neither hath he discerned what he makes of his God. A just enquiry he hath refused to answer ; but he shall refuse **ME** no more : I ask nothing of him ; for as he hath trusted to his own wisdom and his own directions, to his own wisdom and his own directions let him stand ; but he shall never direct thee : for I now tell thee, I would sooner take thee out of the world and lay thee in the silent dust, than I would permit thee to follow one direction given by him ; for Carpenter shall know that he hath justly provoked my anger and indignation against him. Shall I be directed by man, when he hath refused to be directed by **ME** ? Can man be so void of reason as to believe, in this rebellious state, that I have sent visions to the youth ? Then they must say thy visitation was never from the Lord ; and let them follow it no more. And now come to Saul : *1 Samuel xxviii. 11* to the 20. Then said the woman, whom shall I bring up unto thee ?

And he said, Bring me up Samuel. Now I shall answer thee, from Saul : The words of Samuel he had refused to obey ; and an unjust anger he had kindled against David. Now when he had disobeyed all my commands, spoken by my prophet, he goeth to the Witch of Endor, a woman who had familiar spirits : and to this woman he trusted. Here, I tell thee, his mocking was catching ; for his destruction was shewn him from the spirit she raised up in the likeness of Samuel. And now I tell thee the same of this vision ; they have refused every command of mine, and every direction that I gave them, and are now applying to familiar spirits, which, I tell thee, plainly sheweth them their fall, as the spirit shewed Saul his ; for I tell thee, if they have seen the *Stars falling from Heaven*, they have seen their own destruction, as stars falling to the earth ; and if they have seen the *New Jerusalem coming down*, I tell thee, they may say with Balaam—I shall see it, but not be nigh ; I shall behold it, but a far off ; for true, I tell thee, shall Carpenter find his words—“To shew Joseph’s visions would be but to court insult” : and insult he is courting ; because I tell thee, he is insulting ME the Lord of lords and King of kings ; but he shall find, he has a God to deal with, and I shall put it out of his power to place Joseph’s and thine together ; for I now tell thee, my honour must be lost as a God, in the presence of men and devils, if I bear this insult from Carpenter, with his friends uniting together, boasting like the devil, that they have given the Lord the lie, by acting like Saul, who went to the Witch of Endor : and by such witchcraft this is done. And this I order thee to send to Tozer ; and let him not fear Carpenter’s anger, nor the mockery of mankind, because he hath spoken so highly of him, to say now he is ashamed to change his mind. But shall man be more holy than his Creator ? Did I not change my mind of Saul ? and the same of Eli ? And now

I tell thee this of Tozer: if he feareth Carpenter's anger, and draweth back, fearing the people, as Saul did; then, I tell thee, I shall forsake him; but if he say with Peter—Whom ought we to obey, God or man, judge ye? It is not in the power of man to save my soul in the hour of death, nor in the day of judgment; therefore, my fear shall be in the Lord, and his commands will I obey;—then he shall find ME true to my words, and true to my promises; I will not forsake him, if he does not forsake ME: for they that honour ME I will honour; and they that despise ME shall be lightly esteemed. Tozer honoured ME by obeying my command; Carpenter and his friends despised ME, by refusing: and now they that trust in man let them see if man can deliver them; but they that trust in ME shall possess my holy mountain; and I will take the stumbling block out of the way of my people."

These two communications were sent to Mr. Harding, who is a friend of Mr. Carpenter; and he observed in a letter to me, that he did not think Mr. Carpenter was setting up seven men in opposition to me and my seven, if he might be allowed to judge of their hearts by their actions and conversation. To this I was answered as follows:

THE ANSWER OF THE SPIRIT.

" Now I shall answer thee from his words. He cannot be allowed to judge the heart of any man; for it is I the Lord that searcheth the heart, and trieth the reins of the children of men; and it is I the Lord that works round to prove the hearts and thoughts of man; for where man cannot go I go; and where man cannot judge I judge; therefore I commanded in my Gospel, that man should not judge man: for who can tell the heart and thoughts of man? Therefore I tell thee, it is I the Lord that discovereth the hearts and thoughts of men; and so have I discovered the heart and thoughts of Carpen-

ter: and as wrong a judgment as he drew concerning the seven, so wrong a judgment he hath drawn of Carpenter's heart; because, I tell thee, as the hand-writing appeared against Belshazzar, so will their hand-writing appear against them; because they have set themselves up against ME, and against the seven that were chosen by ME. This will be proved by their own hand-writing, as I have told thee by Belshazzar.—And now come to their letter. Do they not say, they cannot and will not obey my commands? Now I ask thee when this was done by thy seven? When I ordered one part of thy seven to come to Bristol, did they answer they would not come dividedly; but they would come all together? They must all answer, no; this conduct was not in them. Again, when I ordered one of thy seven to come separately, and one of his, thine came; but his refused. Thine did not say he could not come separately from the rest; but what was their answer? They would not obey, as one of thy seven did; then how can they answer they have not set themselves up against thy seven, to shew them a heart of rebellion, stubbornness, and idolatry, to worship man more than God; and make rules and commands of their own? Now mark the words of three of thy seven: one said that he would much rather have thee to die, than to disobey; as thy disobedience would bring on the destruction of all mankind; another said he would not have thee disobey one command for the world; for thy disobedience would not only bring on thy destruction, but the destruction of all; and the third said, not for ten thousand worlds would he have had thee deviate in one tittle or one particle from the commands given thee by the Spirit of God and of Truth. Now here mark the words of three of thy seven united in one mind and heart, to have thee obey my commands in all things; and now I tell thee, were the whole seven to meet together they would all join in one mind and heart with the other

three ; then how can Carpenter say, or any of his friends say, that he hath not set up his seven against thy seven, refusing to see thee by a command from **ME**, without they made thee disobey ? Here, I tell thee, no man upon earth can clear Carpenter and his six men, but that he hath set them up in opposition against **ME**, and my chosen.—And now I tell thee, they never knew what they believed ; neither discerned they thy calling, or for what ends thy visitation was.—to bring the Woman to every perfect Obedience to my commands, before I fulfilled the Promise made her in the Fall, to destroy her adversary the devil, and bring in her Redemption. For as the Fall came first by the Woman, so must the Redemption ; the Woman must first be freed, and redeemed from the Fall, before Man's Redemption can take place. Therefore, I tell thee, Carpenter and his six are not only seeking their own destruction, but thy destruction, and the destruction of all, if they could make thee comply to any of their proposals."

Here ends the communication in answer to his words. Another observation he made in his letter, which I answered myself as follows :

On perusing your letter, I find you do not thoroughly understand my visitation ; nor for what end it is ; though you say in your letter, the Lord has given you knowledge to understand it is **His** work, though you do not understand my writings in the aggregate. This is wisely said ; for what the result in the end, or meaning, of all my writings is, I am clearly convinced, neither you, nor one in Mr. Carpenter's house ever understood. If he had, he would never have sent me such letters as he hath ; unless he wishes to join with Satan, as an angel of light, to use every art in his power to make me disobey ; because I tell you, my calling is not only for prophecies alone, but to be perfect in obedience to every command of the Lord ; for as the Fall of the Woman came by disobedience, so when the Lord

fulfils the Promise HE made to the Woman in the Fall, she must come to true obedience to every command the Lord gives her ; and those that join with the Woman, as her seed, to bruise the serpent's head, must join with her in every obedience, to fulfil the Scriptures—That as in Adam all died, even so in Christ shall all be made alive. Now Adam, we all know, died by the Woman's listening to the voice of the serpent, to disobey the command of God ; in that disobedience Adam joined her ; and so they both fell. Now when the Sun of Righteousness arises with healing in his wings, to heal the Fall of the Woman, and bruise the head of her adversary ; to destroy him that hath the power of death, that is the devil ; now, I say, when we receive these blessings and mercies from the Lord, of the Promise that was made, the *Woman in all things must obey the commands of her Lord*, and all that join her, wishing for their redemption, must obey the command of the Lord, given through her, as Adam joined with the Woman to eat the forbidden fruit, by the arts of the devil. So here is the mystery of my calling, that men do not discern in general.

Here I have given to the public the communications, and part of the letter, which I sent to Mr. Carpenter's friend, in answer to his letter, Sept. 26.

On Monday October 14, Mr. Carpenter sent a letter to me, enclosed to a friend, at which I was astonished, as he was told before, I should receive no letters from him, but through the hands of Mr. Tozer ; nor would any answers be given to him, sent any way, but by Mr. Tozer ; therefore I refused seeing the letter ; and my friend was ordered to send it back in a cover again, and tell him I was not at liberty to receive any letter from him, but through Mr. Tozer ; and any letter sent by him would be answered to Mr. Carpenter, but no other way. After the letter was returned back I had a communication, as follows :

“ I now tell thee this of Carpenter ; if he do not send the letter to Tozer, which he sent to thee, this week, for him to bring it to thee on Sunday, he must bring no letter from Carpenter directed for thee after that time ; because, I tell thee, I shall not thus be mocked by man, to tarry his leisure and his time. If he refuses to send it the way I have ordered him, let him own he hath refused every command, one after the other, that is given by ME through thee ; therefore I fix the time to thee, if he sends the letter to Tozer by Sunday, which he sent to thee, then thou must wait his further conduct, before I pronounce him as a man gone for ever ; but if he do not send to him by the time I have mentioned, then I tell thee, he is gone for ever from thee, never to be united more as friends together ; then I tell thee thou must give a list to Tozer, to seal the people, and have the seals ; and let Tozer begin as fast as he can to establish a meeting, as Carpenter hath done ; and let them know, the same communications as were for the one are for the other ; for I have not ordered either to give up their time in this work for nought. But in this work Carpenter is no longer, if he is stubborn against every command ; but if he sends any letter to a friend, either of his or thine, and they send it to thee, thou must answer for thyself to the friend.

On Friday, the 18th instant a friend of mine received a letter from Mr. Carpenter, upbraiding Mr. Tozer of being the cause of the misunderstanding between him and me. This letter I was ordered to see, to answer for myself to the friend he had written to. Now as Mr. Carpenter may send many such letters to other friends that will not send them to me, and try to fill men’s minds with prejudice against Mr. Tozer, I shall answer to the public, as he hath said in his letter to my friend—“ Correct representations on the part of Mr. Tozer would have prevented a misunderstanding.” Now to convince

the world of this falsity, I shall publish a letter that I sent to Mr. Carpenter, dated August 27, being the last letter he received from me, and at a time when Mr. Tozer spoke of him in the highest terms, and was joined with him and his friends, and would have been happy had it been in his power to have made up the dispute ; and this was before Mr. Tozer brought the paper to me, which convinced him my calling was of God, and that Joseph was wrong *. So let not Mr. Carpenter insinuate to the world that Mr. Tozer had any hand in making the breach ; because it was made before by Mr. Carpenter's letters, and his conduct in relying on Joseph's teaching, and refusing to obey the commands of the Lord given through me. But Mr. Carpenter hath always been trying in his letters to cast his faults upon my friends, as they may discern in my answer to his letter, which I received from him, August 21, wherein he lays two charges against Mr. Sharp : He says, " that Mr. Sharp practised art upon him respecting Dowland's Book, which has been the cause of all this confusion. Now this falsity provoked me to anger, as Mr. Sharp had nothing to do with Dowland's Book, neither had Mr. Carpenter and me ever any words about it ; and our dispute did not originate from that. Another accusation is—He says, " that Mr. Sharp ever opposed union ; he opposed union in the first Sacrament, and he was indulged with disunion by a communication." This charge you will see answered in my letter. Now as the reader may not understand the meaning of this, by my answer to him, I shall explain it : This alludes to January 12, 1804, the day I was ordered to seal up the lists, with the names of those that signed, wishing Christ's Kingdom to be established, and Satan's power destroyed. This charge is fully answered in my letter, which is as follows :

* See page 35 of part I.

SIR,

August 27, 1805.

I received your letter, wherein you begin to speak of your religious principles, before you saw my works ; I neither dispute them, nor condemn them ; but this hath nothing to do with the cause in hand, for you to lay a foundation upon, because you had religious principles, that you can rely upon them, to think you are free from temptations, you will deceive yourself ; because, I can assure you, the more we try to get out of Satan's power, with the more eagerness doth he pursue ; and if we rely on our religious duties, we are sure enough he will foil us there, if we have not a strong dependence on the Rock of Ages, and expect to be kept by the power of God, and the merits of Christ, and not depend wholly on our religious duties. For, if we trace the records of the Bible, we shall find the best of men have been tried and tempted ; and for wise ends the Lord permits it, that we may see our own weakness, and that our dependence must be upon the Lord : for an untried faith is no faith, and an untried christian is no christian ; because he knows not what he would be, when he is tried and tempted. Therefore your writing to me of your religion, which I do not by any means condemn, neither do I blame, but I cannot from that pin my faith on your sleeve, neither can I believe your being a christian keeps you out of every temptation. And now I shall come to your other observation. You say, questioning my communications is the right of every believer ; they are charged to try the Spirits. This I grant is the duty of every christian, to try the Spirits, whether they are of God or not ; and it is by the Touchstone of Truth we are to try them ; and know what the prophets said of old.—If it be not of God how comes it to pass ?—The Woman of Samaria said, Behold the man that told me all things ; tell me is not this the Christ ?—Now, in

like manner, I may answer, mine is a tried Spirit, and a proved Spirit, for nine years, before ever it went out in the world ; and to search to the bottom of every truth, by the witnesses, I was ordered to have them at your house, that the truth might be made manifest before all men, the Spirit was tried and proved to be the Spirit of truth. Now after these truths being so clearly tried and proved; I marvel at your observations, that you thought it right to be jealous of the Spirit of Truth ; because you cannot make out every mystery, neither can you in the Bible ; but now concerning Joseph and Dowland, whose communications have never been tried, nor proved to the world, and you had not a twelvemonth's experience from Dowland's ; and you know yourself, the two letters that were sent to me at Leeds, that what Dowland said was not from the Lord, concerning his coming to free me, because I was in no trouble there, neither wanted to be freed by any one ; and yet you know he said, he must come to free me, if he begged his bread, which I wrote you was from a wrong spirit, that you should convince him of. Now of all the others you have seen of Dowland's, and the short experience you had of him, you do not think it right to try the spirit there ; but you are angry with every one, who will not believe all he said, before they have any grounds to rely upon. This is straining at a gnat and swallowing a camel, saying every one ought to be jealous of the Spirit of Truth, that hath been tried and proved ; but of a Spirit that was never tried, nor hath been proved, you think it is right to rely upon. Well might the Lord say, His ways were not as your ways, nor his thoughts as your thoughts, to convince the world he did not call them to believe in a spirit, before they had seen the truth follow, to know it was from the Lord ; therefore HE ordered me to be warning the ministers from 1793 to the year 1800 ; and from the year 1796 to that period

to put letters in their hands, of the events of years, that my enemies might be my judges, that the truth had followed, whether they would own it of God or not.—Now you see this was the wisdom of God, to deal with mankind, before HE required them to believe, or suffered me to make it public to the world, that men might know it was a tried and a proved Spirit, that warned me from the beginning, of what was hastening on to all nations. Now this tried Spirit you judge, out of good motives, it is right to take in question, and be jealous of ; but the others, that were never tried and proved, you think it right to support against all opposition, and are offended with those that will not believe, when they know not what they have to believe ; because the truth of his prophecies hath not yet appeared. Now if you dealt faithfully with man, as the Lord dealeth, you would copy out what you call his prophecies, and put some in the hands of those that did not believe him, as I was ordered to do, and have witnesses to what you have done ; then if the truth followed, you could publish with boldness, that the copies were in the hands of his enemies, and by the witnesses you could prove it ; and till this be done, you never can clear your honour, to set him up as a true prophet, and tell them they ought to be jealous of me. Now as to Joseph, he never was called as a prophet ; seeing of visions is no prophecies, when the explanation is not given to them ; and as to a prophecy, I never saw one from Joseph in my life ; and any directions that he ever gave to you, I never saw one of them true ; and if you thought them true, why did you come to Leeds, after Joseph had told you, you should not go from your own house ? And why did you meet the people again, when Joseph told you, you should not meet them any more till the Lord did strike their hearts with grace, and send you forth with power ? You then relied on my words, and not Joseph's. And now I shall come to the other direction you had

from Joseph, which you say, you again contend is in harmony with mine, which I positively deny in every word. In the first place, I was told it was not from the Lord ; in the second place, I was told you was a man of many infirmities, which was known to the Lord ; in the third place, I was told the Lord demanded no man's purse ; for what was not done with a willing heart, and their own free will, without a command, was not accepted ; and it is known to you, that I have been ordered to return favours that I have received, when the giver fell back through unbelief. Therefore, in these things, it must be a free-will offering the Lord accepts, and not a command ; for the Lord gives no command to Joseph, as I have already told you ; but as you complained of your burden, HE gave directions for you to try your hearers, as other preachers do ; and without this trial it could not be proved, whether they were profited from your preaching or not ; but in this there was no command, but every one is left to their free choice ; therefore as distant as the East is from the West, so distant was my communication from every word that was said to Joseph. When your last letter came I was ordered to take the Book of my Trial, and pen the following words, from the 132 page.

“ After thy death I shall strengthen my disciples much stronger when thou art gone, but while thou art living, all must come to thee, all must come through thee, and thou standest the trial for the whole.”

Now from the communication that was given to me in answer to the words, I am clearly convinced Satan has been working, as an angel of light, with every art and deceit to prove directions come through others. The depth of his arts you do not discern, for what reason this is done—to confound the words of the Lord, and say directions were given through Joseph ; and now I tell you, whoever relieth upon those directions I shall renounce, as being no believers in my visitation. Once hath the Lord spoken,

yea twice hath HE told you to take no directions but through me ; and now I see in what way and manner Satan is working and twisting in you, as an angel of light, as much to confound the words of the Lord, as ever the serpent twisted to Eve, to make her eat the forbidden fruit, and wrested the words of the Lord unto her ; just so is Satan now working in you, as an angel of light, to wrest round the words, to prove directions were given through another. But to those directions I will never submit, as being assured they were not from the Lord : therefore it is not for my believers to receive any directions but through me ; or how can they answer at my trial, that receive directions another way ? I ask them how they mean to appear to come forward at my trial, and say all directions must come through me, and I *to stand the trial for the whole*, when they bring forward such directions coming from one and such from another ? Then I cannot stand the trial for the whole ; and whatever communications are given to any one, if I am not told they come from the Lord, let none of my believers depend upon them : and you know, in every direction that hath been given to you through me, the Lord hath defended you, and supported you, and in them HE never forsook yon ; but if you take directions through others, to others you must look ; for I stand no trial for them : but what directions have been given through me I stand the trial for ; and what communications have been given to others, that I was told were from the Lord, I will never go from. That Dowland had some visitation from the Lord, you know I have said I had a communication given me, that he had ; but you know, I told you in your house, in the presence of your friends and Underwood, it was not all from the Lord ; that you should ask no more questions, for they would not be answered you. But I believe neither of you discerned on what conditions you all stood, and in what manner Dowland's death was placed as a

caution to you all, if you did not act according to the characters mentioned ; as to the type he stood with me, was no type in the visitation, only said as he died soon after my trial, that was brought forward by the Lord, so I should die soon after my trial was brought forward by man ; but this was no type of the prophecies, to compare them together. And now I shall come to another observation. You say—“six days afterwards a command for union of hand and heart came through me respecting the Sacrament.”—I suppose you allude to the communication I sent to Mr. Tozer, for him to take with him to Exeter, and shew the people from my dream, that if they did not take the Sacrament in remembrance of Christ's coming again, as well as of his death and sufferings, they could not take it aright. The same communication was sent to Leeds, and to Old Swinford, to shew them all in what manner the memory of Christ's death ought to be in their hearts, when they receive the Sacrament. Now will you say, that all these people it was sent to could not receive it aright with the same thoughts in their heart, as was pointed out in the communication, unless they came from these places to receive the Sacrament from you ? The dream was shewn me of you in London ; because you are the only one in the place that was giving the Sacrament in token of Christ's second coming, as well as his dying for us ; but know what was in the communication : It was given to me to draw my judgment to send to my friends that wanted more light, that they might know in what manner their hearts and thoughts ought to be concerning the Sacrament ; and what union of heart with Christ they ought to have, to set forth his death till his coming. But so far from being ordered to come to you, to receive it, when Mr. Wilson asked me, if they were wrong to receive it in London, and ought all to come to you, I told him, no ; it was only to shew them in what manner they ought to re-

ceive it, in memory of Christ. Now for my own part, in times past, I had a desire to come to your meeting to receive it, and was forbid, and ordered to stay at home, and receive it myself from my own hands ; and in like manner to give it to my friends ; for as the transgression of the Woman brought on the Fall, for Christ to die ; so by the hands of the Woman, the token of his love, death, and sufferings, should be set forth ; therefore I was restrained to stay at home, and not come and join with you, which I have often marvelled in my mind why I was never once permitted to come and join with you, in the Sacrament ; but now the mystery is unravelled to me — your heart was known to God, but not to me till now. I could not join a faithless friend ; for a faithless friend you have proved yourself to me ; if it were only your doubts and fears when communications were given, that you could not understand, I could bear with you ; because there is no one of a more jealous make than I have been myself, when communications were given, that did not appear clear to my understanding ; therefore your jealousies I could bear with, if I saw you had the same jealousies of the Spirit that visited others. But this is my meaning of your throwing off the mask, that you are not fearful of the spirits invisible, that they may deceive others ; you only fear they may deceive me, which plainly proves you act by partiality, and not by an upright mind ; for every upright mind would grow most jealous of a spirit they had not long experienced, to try and prove the truth thereof. I was fearful for years of being deceived myself, before I saw year after year the truth was fulfilled, that I was ordered to put into the hands of the ministers ; but can you prove the visitations of Joseph and Dowland have been thus tried and proved ? You must answer, No. Then I answer, it is a partial mind, and not just judgment that makes you so self confident in the one, and jealous in the other ; and this I never discerned before ;

therefore if you were not covered with a mask to me, I must say there was a veil before my eyes, that never fell off till now ; and as you allude Joseph's communication to Townley, Sharp, and Wilson, joining with you in the sacrament, to receive it at your hands as a union together, you must put the Gospel out of doors, if you think the Lord had commanded this, before a union of brotherly love between Mr. Sharp and you had taken place ; for you have a long time affirmed, he hath none for you ; then how could you meet him at the table, or he meet you in this frame of mind ? It is strictly forbid in the Gospel. The spirit made a mistake in the names, if he meant it that way, as there was but one out of the three, that you yourself judged a friend united to you in heart to receive the sacrament from your hands ; the Scriptures say we must first be reconciled to each other, before we join together in the union of the sacrament ; nay so great is the danger pointed out, if we go with malice and anger in our hearts, of the devil's entering into us, as he did into Judas, and fill us full of all manner of evil ; therefore it is quite contrary to the Gospel for brethren to meet together in the sacrament, and not be united in brotherly love. Now what brotherly love can there be, while open strife and contention is in both your hearts, which you affirm is, in your own letter ? Now I shall appeal to your own conscience, whether you judge your heart is prepared in love and unity to give the sacrament to the persons mentioned ? and from your own letter, you have made their hearts too much at enmity against you, to receive it from your hands. Here I have shewed you how wrong is your judgment, to believe a communication was given from the Lord, for you to meet together in the sacrament with hearts inflamed, as you have described in both your letters. And now I shall come to another observation you have made in your letter. You say, " union Mr. Sharp has ever opposed ; he objected union in the

first sacrament ; he was indulged with disunion by a communication." To this I answer, it was you yourself wrote the letter to me at Leeds, saying, that Mr. Webster had proposed a desire of administering the sacrament at the same time, and that if it was right for him to join with Fischer you would submit. I knew nothing of any strife between you, and could not return the answer by any prejudice, or partiality. The answer was given, the Lord *had not given the command* to any man, that *it should be done* ; but as *you had offered*, the Lord *accepted* ; and that Mr. Webster's offer of love was *equally accepted the same* ; therefore you and Fischer should join together, as you two had proposed ; and that Mr. Webster should give it alone, by himself, either at your house, or a chamber in the city. Now they wholly intended coming to your house ; but the night before it took place, Mr. Sharp received a letter from you, which he gave to Miss Townley, as she was to decide. The words in your letter are as follows :— "I could wish, as we cannot unite, my reverend Brother and yourself had chosen some other place to meet your friends in." From this letter *, Miss Townley decided to go to Mr. Webster's ; Sharp, Wilson, and others joined her, in perfect obedience to the command ; and their union of love hath lasted to this day. But now I must come on the other hand ; as you have tried to make all appear against Mr. Sharp, justice demands me to clear up the whole, that you might no longer blind your eyes, but discern where the strife began. You and Fischer were joined together to administer the Sacrament, in the manner you first proposed : no communication was given to hinder you, or to have Mr. Webster interfere with you ; but how soon was your union broken ? What hand had Mr. Sharp in kindling the strife between

* As Mr. Webster had his mother-in-law sick at his house, who had a desire to receive the Sacrament, he considered that a proper opportunity for his friends, as Mr. Carpenter refused his coming there.

you two, or breaking the union? If you discern aright, it was you that broke the union, and Fischer together; but Mr. Sharp's union is not broken. Now I do not marvel at the strife and contention that soon kindled between Fischer and you, if you met together in the Sacrament out of pride and vain glory, and wanted every one to come to you, and looked upon Mr. Webster as an outcast amongst you, only to pride yourself that all came to you just to make it a union of man. I marvel not that union was so soon broken off; but if your desire had been entirely in love to Christ, to have a union with HIM, and HIM with you; and that in honour to his Name alone, you had desired to take the Sacrament that day in honour to HIM, you would have had no anger in your heart against them that went to Mr. Webster's, any more than he had against those that came to you: your love would have been for all alike, that shewed their love to the memory of Christ, whether it was in your house or not they met, so it was done in love to the Lord, to have a union and communion with their God. But, from your letter, it appeareth to me more a spirit of pride, and vain glory; what man should have the honour of having all the people, and not a thing done to the honour and glory of God? For out of your own mouth I must condemn you; the people at Leeds were not offended at any honour done to you, but were rejoiced to hear the Sacrament was administered in love to the Lord; but I perceive, by your letter, you did not rejoice it was done in love to the Lord; but offended that every honour was not given to you; that Mr. Webster, one of the chosen seven, that went to Exeter, was not deserted and forsaken by all, to set up Fischer and you; this is what gave you offence against Mr. Webster and those that went to him. Now can you call your conscience to witness and say your heart is "good and pure," while such unjust anger is burning in your

breast against the union of the Sacrament ; because it was not all at your house, for every knee to bow to you, not regarding their bowing to the Lord ? And now I shall come to another observation. You say—" Prayer gave him offence ; he was indulged with a communication to restrain it : so the Israelites were indulged with quails, and Baalam with the liberty of pursuing Balak's gold." Now to this I answer, I see the wisdom of God, and the footsteps of God shine bright in every step ; you depended upon your prayers, while the Lord knew there was at the same time an unjust anger burning in your breast ; therefore the communication, that was given at Leeds, in answer to those who depended on their prayers, was ordered to be sent to you, to shew you plainly, there was no dependence on prayers, where the heart was not right with God. What did our Saviour say ? they thought they should be heard for their much speaking ; and on their prayers the Pharisees depended ; and on your prayers the Lord well knew you depended, while you had an eye more to your own honour than you had to the glory of God, and the good of mankind, as it appeareth to me by your letter. So you was not contented with their innocent manna, that have been united in love to this day ; but you brought the quails amongst yourselves ; because your heart was not right with God, to be at enmity with your brethren, for what they did in token of love to HIS name, because it was not done in honour to you. I know you will think me harsh in this letter ; but bear with me as a sincere friend ; because, I tell you, it is you must pluck the beam out of your own eye, before you can see to pull the mote out of your brother's ; for I now tell you, you aredeceiving yourself, to think the Lord will answer your prayers, which are but words to say your heart is " good and pure," while an anger is burning in your breast against the honour that was done to the Lord ; because it was not done to you, when

the communication told you, that Mr. Webster's free-will offering was as well pleasing to the Lord as yours ; and you are offended that he was not despised. Call reason to your assistance, and instead of saying you believe your heart to be good and pure, you would sooner say, I have sinned and come short of the glory of God ; thou hast chastized me, and I am chastized as a bullock unaccustomed to the yoke. If you think upon your ways you may smite upon your thigh and say, I am ashamed, yea even confounded, to see the evil of my own heart ! Well might the communication be sent to you, not to rest on prayer, without the heart ; for the Lord judgeth not as man judgeth, by outward appearance ; the Lord judgeth from the heart : and now I hope the Lord will open the eyes of your understanding, that in seeing you may see aright, in judging you may judge aright, and now be converted, and be healed, is my earnest prayer for you. But however great you turn my enemy, I cannot bind you up in your sins ; because, I tell you, your sins are great, to bear malice in your heart about the sacrament, and despise the love that was shewn to God ; because the whole was not shewn to you ; and now I tell you, till you are truly convinced of this your error, no union will ever take place between the brethren and you, while Satan's arts can swell your pride to despise the love that was shewn to God. Now I shall come to your other observation. You say, when you met together to consult as friends, you asked Mr. Webster to give a prayer, and he declined, which I suppose you condemn as a criminal thing ; but every thing is beautiful in its season ; and there is a time for all things : but what saith the Lord in these things ? When thou prayest enter into thy closet, and thy Father that seeth thee in secret shall reward thee openly ; and not use prayer in every public action that we meet together in, to be seen of men ; because of men we have our reward by their praises, to say we use fine

speeches in prayer, and are always calling it forward to shew our religion to the world. This is too much now a-days practised by men ; but when we meet together for the public worship of God, then we ought to have public prayer ; but I do not think public prayer in every meeting together is accepted of God ; because in confusion of words, and common discourse with each other, our hearts are not always prepared with a holy and serious awe to address the Lord in prayer ; therefore private prayer, when we are alone, to commune with God in our own hearts, and meditate upon our ways, and upon our wants, is the best place to address the Lord with prayers that are acceptable to him. As private prayer was commanded by the Lord, I have made it the practice of my life, and always found the greatest blessing in private prayer, alone to myself, to pour out my complaints and wants before the Lord, when no eye saw me but God alone ; and if you make this your practice, and begin to look into your own heart, and confess your faults before the Lord, that he will open the eyes of your understanding to judge for yourself, and not for another ; then you may say, the advice that I have given you is for your good ; and I know you will own, that Satan hath deceived you and worked a wrong malice in your heart, to give offence to your brethren, which hath kept back the union between you and them. For I now tell you, I should be your bitter enemy, if I flattered you, and deceived you in a cause like this : I have a long time tried to heal the breach, and keep peace ; because I never saw your errors till your own letters opened my eyes ; and the answers of the Lord truly convinced me, that Satan's arts worked strongly in you, to be like Jehu—See my zeal for the Lord of hosts !—while your eye was to your own honour. But this will never do, for you to give Satan this advantage over you, and never see the errors in yourself, but sit down and write letters to inflame the anger in your brethren, telling them you are all that is good, while

they are all that is evil. Is this the way to kindle love ? is this the way to make peace ? is this the Spirit of Christ, that you have learnt ? Call reason to your assistance, you will answer, No ; I am truly convinced, Satan has had the advantage over me, and I have acted wrong. This will be the language of your heart, if you wish to deal faithfully with yourself, to commune with yourself alone, and use private prayer to the Lord, to convince you of your errors, that you may see wherein you have acted wrong ; then you will say blessed be the rod of the Lord ! I have sinned and come short of his honour and glory ; I see my folly in every line, would be the language of your heart, if you wished to have it “ good and pure.”

The remainder of this letter would only be repeating what has already been in print, which renders it needless to repeat it again.

This letter was sent to Mr. Carpenter, at the time when Mr. Tozer and him were united as friends, and I had not seen him but two or three times ; and when he spoke highly of Mr. Carpenter’s zeal in the cause, I made him no answer ; for I would not enter into conversation about him. As I went wholly from Mr. Carpenter’s letters and conduct, I had nothing to do with reports, neither should I have paid attention to any man’s representation, for or against ; I judge for myself from the letters that he hath sent to me, and his own conduct to me.—And now it must be known to all, that he and I are parted for ever : God’s time is an appointed time, the day is past that was fixed for him, wherein the Lord said he would bear with him no longer, if he refused this last command ; and this he hath done, as he hath sent no letter to Mr. Tozer for me. So he is gone in every rebellion, and his anger is kindled against Mr. Tozer, for obeying the commands given through me, which he himself hath refused to obey. Now it is said to me, my fall would have been fatal, if I had

listened to any communications given through Joseph, or any directions through Mr. Carpenter ; then my fall would have been fatal in time and eternity, and to the shame and confusion of all my friends ; but as I have refused every temptation, and stood stedfast to obey the Lord, now HE will point out my writings to the shame and confusion of all my enemies—and begin from the *First Book of Sealed Writings*, the 42 page :

“A CHALLENGE send, mark what is penn’d ;
 For I shall challenge here.—
 Sooner than thee the victim be,
 My sword shall surely clear ;
 Therefore asleep thou still must keep,
 Until the Challenge come.
 Have I no second in the pit,
 To bear my armour then,
 To draw a Sword, I mean the Word,
 And prove I’m injur’d here,
 To say my Bride hath been misled,
 And an adulterer ?”

THE ANSWER OF THE SPIRIT.

“Now I shall answer thee from these words. They could not be fulfilled by an unbelieving world ; because they never allowed thee to be the Bride mentioned in the Revelation ; but it is known to thee, and to all, three times hath Carpenter signed his name that he believed thy visitation to be from the Lord ; then he must allow thee to be the Bride that is mentioned ; and now he is come to upbraid thee as an adulterous woman in his letters, by saying thy communications are false, thou art led away by the influence of evil minds, and evil spirits ; for this, I tell thee, is the sense of his letters. And now, I tell thee, I shall go on till I have fulfilled the whole in this communication ; and I tell thee, it would be bad for man, if I had no second in the pit, to stand for thee, as he stands against thee ; to be an armour-bearer for ME, as man is an armour-bearer for man. Now let them weigh the words deep : I said I had begun, and will go on, to prove the BRIDE is free ; and now, I tell thee, all men shall find I will

go on to fulfil my words, and prove thou art not misled by men nor devils ; but hadst thou listened to Carpenter, then they might have proved thee to be an adulteress, fallen a victim to the arts of man ; but now let all men see thy steady standing ; no arts of man could make thee disobey.—And now I shall answer further from the words—

A wife may often be mistook
In what her husband meant ;
Part of his words discern them not,
To fathom his designs.

This I told thee I should clear in the end : neither my words, nor meaning of Carpenter were ever understood by thee ; nor MY MIND in chusing him was it ever made known to thee ; therefore thou hast been mistaken concerning the man, and been stumbled in thy mind of his being chosen ; but know I have told thee he shews to mankind the error of the *Calvinists* and the *Arians*. Now as the heart of the man was known to ME I chose him to point out the folly to mankind, who rely on their election without conditions : and with conditions every man may be elected ; as I told thee of Carpenter, had he been faithful I should have blessed him ; but as he is faithless I shall remove it to another.—And now I know thy pondering thoughts ; thou sayest in thy heart, this will not convince the *Calvinists* ; because they will say he was not chosen as a *vessel of honour*, but *of dishonour* ; because I have said *I knew his heart*, what he would be ; now perfectly so, I tell thee, I know the hearts of thousands that boast of their election ; and they will appear in the end like Carpenter, miss their election, as he hath done ; and yet they boast of their election, as he hath boasted of his calling ; but now I tell thee, the type of one is the substance to all who boast of their election : thousands will find themselves deceived in the end.

And now I shall come to the *Arians*. Here is a perfect likeness of them ; as I have already told thee

of Carpenter, I now tell thee again, he *hath believed in my visitation to thee, as the Arians believe my Gospel*; therefore, I tell thee, I shall go on by the sword of my Spirit till I have cleared the whole together, and pointed out the follies of mankind in believing they know not what. Thou hast discerned the folly of the Arians in believing *ME* to be a *good man* and not the *SON OF GOD*; and now I shall point out the folly of Carpenter in like manner; can he believe in thy visitation at all, to discern what I have called thee for—*to be perfect in obedience to every command of MINE?* and what I have said in thy writings—*by true obedience free the score?* This I have told thee throughout thy writings; but how can I call thee to true obedience to my commands, if I suffer an evil spirit to deceive thee? Here, I tell thee, is Carpenter's faith like the Arians:—And now, I tell thee, the sword is drawn, and shall go on, till I have put the Arians to confusion; that meaneth, *the Arians concerning thee, and the Arians concerning my Gospel.* For if men discern thy writings through, and discern Carpenter's letters to thee, all men must know, that *his belief of thee is like the Arians of my Gospel.*—

Deeper things I shall explain to thee, when other letters appear. And now come to the fallen fruit: *page 47, 1 Book of Sealed Prophecies.* Here, I tell thee, they must mark from the dream—some *trees* were full of *leaves*, without *fruit*; others with *fruit* that fell in the mud; and other *trees* had *fruit* very thick and high, that no pole could reach, nor be shaken down. Now I shall answer thee from the dream;—and mark the words I said at the time—the *leaves* that were *withered*, without *fruit*, thou didst not gaze long upon. This, I tell thee, is the unbelieving world, who never appeared as *fruit* for *MY KINGDOM*, or its approaching; and thou dost not marvel so much at their unbelief; as thou now marvellst at the *fruit* that *appeared on the trees*; because, I tell thee,

as fruit they have appeared, by their profession of their faith; and this hath appeared strong in Carpenter, and his friends, that are joined with him: *they have professed to be as fruit*; but now I tell thee, *they are fallen*, like the fruit; and as the fruit appeared in the dirt, so are they fallen to their shame and dis-honour. And as to the *fruit that was on the trees* that no pole could reach, and nothing could shake, I tell thee, out of the reach of man, to shake or throw down, *thy faith hath stood*; and so, I tell thee, *out of the reach of man stands every true believer*; because I tell thee, I shall go on to clear up every mystery, and make their standing *more secure*. But how could these things be brought round to be fulfilled, and shewed plain to mankind, if I had brought round my wondrous working at first? Then these things could not appear, unless men had placed them as they do my Bible, to draw a wrong judgment from them, and place the *fallen fruit* to the *unbelieving world*; but, I tell thee, *where no fruit is placed, there is none to fall*; neither can man fall from a faith he had never got; so those I compare to the *trees without fruit, whose leaves were withered*: and so I tell thee is the faith of mankind;—*they are dead and withered concerning my Gospel*, expecting it never to be fulfilled. This is the state of the world at large, which I never compared as fruit for my kingdom; because, I tell thee, *without faith they cannot be compared to fruit*: but here I have shewed thee *where faith was placed in man, and now is fallen*; and the end will prove in what mud they are fallen: and now let the others stand in faith, and they will never fall. Now mark the words spoken in 1796, when I shewed thee this dream—

So now alike you three may be*.

And now mark, here are three that I have placed together; and you will see every mystery brought

* Joanna, Townley, and Underwood.

round, as I told thee in this communication. So here are two communications never understood by men, of which they will now see the truth brought round and fulfilled.

Now come to the other Fruit, and the two flowers that were on the trees, which thou gatheredest for plumbs, but found them poppy leaves, and threw them away : *the 11 page 2 Book of Sealed Writings.* Now I shall answer thee from this dream. The plumbs that were on the tree, some green and some red, some ripe and others not, allude to the believers : *they do not ripen all at once* ; but some first, the others last ; and yet, I tell thee, *they are all as fruit.* But now mark, on the same tree, *two were gathered in by thy hand, and thrown away* ; and now *two* are gathered in by thy hand to be placed on the tree, and to thy sight *appeared fruit like the rest.* This, I tell thee, is Carpenter and Winter, *who are now thrown away* ; because, I tell thee, as they have united together in disobedience, and are fallen off from thee, by thy hand they are cut off and cast away, *never to be placed as fruit on the tree* ; because I tell thee, like the flowers their *faith* hath appeared, when thou didst come to put them to the *trial of their faith.*—But now I know the thoughts of thy heart ; thou sayest how can they be compared to the *fallen fruit*, if they are compared to the *flowers*, where was *no fruit* ? But now mark, the *flowers* appeared to thee *like fruit* ; and for fruit thou gatheredest them, and then found they were *not fruit* ; and I told thee I should cast them away ; so now *these two men have but the appearance of fruit* ; because to examine them, there is no fruit in them to be joined to the root to inherit the *TREE OF LIFE* ; and yet, I tell thee, *they have appeared as fruit*, that is fallen in the dirt, and *they have appeared on the tree*, that was loaded with fruit ; but now to examine them, *there is no likeness of fruit in them.* Here, I tell thee, is another communication, that was given thee in 1796, which I shall fulfil and make plain to every eye.

And now come to the starting horse: and first thou must observe, this was concerning thy father, whose death, which had been long expected before, happened at the time when I ordered thee to ride that horse through the journey, that thou expectedst would have thrown thee, and thou wouldest not have went with it, if I had not ordered thee; and know that I compared the horse to thy starting friends: *See 69 page, 2 Book of Letters.* Now I tell thee, as it was by the horse it has been by Carpenter; thou wouldest never have chused the man, if I had not ordered thee to chuse him; and now mark how he hath went on like the *horse that started at every thing he saw*; perfectly so hath Carpenter been starting at every communication that he saw, and did not understand, or that did not suit him. This, I tell thee of the man, he hath been like the horse I ordered thee to go through thy journey with; but mark from the horse, *when the clashing like swords began in the air*, and the whirlwind arose, the horse began to be too headstrong for the rider; and thou hadst a friend to take thee off, when drawing near to thy journey's end: so you two were parted; the horse had no rider, and thou walkedst home alone. Now here I have shewed thee the shadow; and what I then compared it to, know I told thee I compared it to man, and said I ordered thee to ride *that horse*, to shew thy starting friends in man. Now perfectly like thy journey thou hast went on with Carpenter; and perfectly like the end then thy end is come with him; *for he is too headstrong grown in himself, for thou to continue with him*; because, I tell thee, though great the dangers thou hadst to fear from the horse, greater dangers thou hadst to fear from him, if I had not taken thee from him. But now mark, thou hast went through two trials with him, and now it is coming to the last, you two are separated.—And now mark the words I said—

'The type is deep, the shadow's great,
 And great will be the end:
 Therefore such *horse* I did ordain
 To shew *thy starting friends* ;
 For just like be mankind I see,
 And so they're frightened here :
 And deep they'll find 's the mystery—
 The *hor'e returned bare*.

Now perfectly so, I tell thee, it is come to thy starting friends ; because they have provoked *ME* to leave them, as thou left the horse. Can man vainly suppose I shall visit them by my Spirit, when they have acted in every stubbornness and rebellion against my Spirit; and set up their own headstrong wisdom against mine, till they have provoked *ME* to leave them, as thou left the horse ? For I now tell thee, as thou left the horse, I have left them to go alone in their own ways, and in their own wisdom ; and now they will find that Satan is mocking them ; and in the end they will see their folly, how they have acted like the horse I have compared them to.—And now let them mark from the prophets, what parables I brought forward by them, to set a likeness to mankind ; now let men observe deeply in what manner the type is placed, and in what manner it is now fulfilled : then they must discern it was I the Lord that placed the type at first, and have shewed the fulfilment at last. Now I tell thee from the horse, my ordering thee to ride it *did not alter the make of the horse* ; it was the same before and after ; but I ordered thee to ride it to shew thy faith and my protection, and to place the type for man ; now perfectly so I tell thee of Carpenter, my ordering thee *to chuse him hath not altered the man* ; because his frame was known to *ME* ; but it is to shew thy stedfast faith, that no man by arts can make thee disobey, and to shew my power and protection for thee, that I chused him, for thou to go thus far thy journey with him ; but now *it is drawing to the end, and the clashing swords begin to appear* ; that meaneth the sword

of the *spirit* by men. Here thou seest he took head and began to be too headstrong for thee to keep back his reins, or to be his guide any longer: for you must all mark, Sharp and Wilson, by their answers to his letter began to be to him like swords, which made him run with more fury.—

So here the *horse* you may see plain,
The perfect likeness in the man;
And this I told thee of before—
Another day I'll tell thee more,
When further mysteries come to hand;
Then all these things thou may'st command
The way I spoke them all before,
And how the truth doth all appear.
So in the end all truths they'll see,
And know that I have spoke by thee:
They are not worth the woman's care,
That do deny thy writings here;
Because they'll find that I AM COME
In SPIRIT for to lead thee on.
So all together let them weigh,
They'll see the dawning of the day,
And how my SPIRIT doth appear,
To speak the words and prove them here,
That they are true in every line,
And in the end I'll make them shine.

And now come to another place in thy Prophecies.
72 page in the 8th Book, *Strange Effects of Faith.*

“ Man with his MAKER did contend;
But now 'tis drawing to an end,
'That I shall so contend with all,
And prove to *Man* I knew his *Fall*,
Without the Woman would appear;
And now without the Woman here
Do men as gods aspire to be,
And say the knowledge of the *TREE*
Is surely placed in them alone,
And they as gods my mind have known.”

Now I shall answer thee from these words. I could not so clearly have shewn the truth of the words, to prove *MAN* would fall without the *WOMAN*, if I had not chosen *Man* with the *Woman*; and by this calling they stood. And now let all men discern how

Carpenter stood, and how prosperous he was now going on, before he began to fall off from the Woman. Here, I tell thee, the *Fall of Man* will clearly be discerned in him, when it comes to the end ; for now mark, there are *seven men* joined together, who have refused to walk by the Woman, or to be led by the Woman, but are going on as earthly gods *themselves*, saying, all the knowledge is in them ; so thy light, and thy knowledge, they are trying to put out. Now this I shall bring back to the creation : if Adam had done it at first, and said *he would not taste the forbidden fruit, when she had plucked it*, and blamed her for doing wrong, *then Man might say he refused the evil, and stood alone to abide in my command* ; then I could not have blamed the Man for refusing her now ; because he might say he did not join with her in the transgression, to taste the *evil* ; and what right hath he to join with her now, that she says she is come to the *good*? This, I tell thee, might be Man's plead, if he had not joined her at first ; but now I have told thee, *as he joined her at first in the evil, no man's Redemption can take place, that will not join her at last in the good*.—But here stand men that were joined with the Woman like the creation ; I mean Carpenter and Winter ; for they two were joined with thee ; but now they are departed from thee to be joined as men together, judging *they can be good alone*, and that all knowledge is given to them. Now, I tell thee, all men will see their fall, that they are fallen men ; but this fall could not be proved by an *unbelieving world* ; because, I tell thee, men *must first profess a faith to stand, before you can prove they fall*. And now I tell thee from these men, they are fulfilling the words I spoke unto thee—they are fallen from thee, and say they can stand alone *without the Woman*, that all knowledge is in *themselves*.

But now I tell thee this third Book of thine
 Will prove the Truth to those that are not blind ;
 That every word is true what then was spoke ;
 And they will find themselves they all do mock,
 To think they are Gods, and now can stand alone,
 I plainly tell thee, they are *fallen men*.
 And so the page I bid men all go through,
 They'll find the Truth of all before their view—
 And with thy writings I shall further go.

The 36th page of the first Book, Strange Effects of Faith ; and mark the beginning of the page—

“ Who and where art thou, O fond presumptuous man,
 That with thy own weak measures **MINE** would span ? ”

Now I shall answer thee from this page ; and let them discern the following words—

“ As she so boldly for her **MASTER** stands,
 Then now in thunder I will answer men.”

Now I tell thee from these words, it is the professed believers to whom these words are addressed, that I shall answer in this manner. First let them discern thy faith and courage to stand out with the powers of darkness, that no arts nor any threatenings could chill thy love, or conquer thy faith.—

But let them know thou stood'st with courage there,
 And now in man the likeness doth appear ;
 With every art he hasty did pursue,
 To try thy faith ; and now I've prov'd it true,
 That men or devils cannot overthrow ;
 Because in faith thou'st now stood out with man ;
 And they shall find my thunder is at hand.
 So here are lines I bid them all weigh deep—
 The Woman's faith they'll find I've made it great,
 That none can conquer, as I've said before ;
 And all will find my Spirit strong is here ;
 And every line was spoken, they shall see,
 I'm now fulfilling, and the end will be,
 I say, confusion on the sons of men.
 Let them weigh deep the lines that here are penn'd,
 Mark well the words I told thee at the first,
 And at the end they'll find them all to burst ;
 In stronger language when I do appear,
 Her faith and courage let mankind to fear ;
 Because in all things she doth me obey—
 Tremble vain men, and hear what I do say !

Mark deep the lines that I had said before,
 And then, I say, you all may tremble here.
 To see the Woman you so much despis'd !
 I say, too late you'll wish you act'd more wise,
 When I do come for to unveil the whole ;
 I plainly tell you, That you all will fall.—
 To the Creation I do bid thee come,
 And all thy Prophecies let men discern,
 Hear in what manner all was spoke at first,
 And in what manuer men so proudly burst
 Against the Woman, as they stand alone,
 Though they at first profess'd with her to join ;
 But now discern the way they all are gone.
 But they shall find they are not perfect men,
 Nor in perfection can there one appear ;
 They'll find their buildings all are fallen here.
 So now these pages let them to go through,
 And the Creation bring before their view.—

The pages they are to mark are, *the 36th to the 46th in the First Book, Strange Effects of Faith ; and the Mystery of the Fall, beginning in page 1. of the Second Book.*

Now I tell thee, these mysteries lay deep for man, which no one discerned. I said I would chuse another, if any dropped, and now be the mighty Counsellor. Now, I tell thee; it is the same for man to drop in Faith, as it is to drop by Death ; and so, I tell thee, in faith these are dropped, that I have mentioned to thee, and others are chosen in their room. But how could I be the mighty Counsellor in thee, to furnish thee with every Truth, if I bring forth every Truth in another, to come against thee. Here, I tell thee, is the folly of mankind, not discerning what they read ; and yet they have professed to be believers in thy visitation, and signed their names, that they believed it from the Lord ; but I ask them how they read, to go from thee ? Now let the words be penned, which I shall point out to thee ; and see if they can answer me. Know I said, I should adorn thee with my jewels ; and be the mighty Counsellor in thee ; and in the Woman I should do all my wonders. Now I ask them how this can be done if I forsake thee, and cleave to another ? Suffer Satan to deceive thee, while I go in wondrous truths to another ? Then I must give

myself the lie, or prove thy visitation was never from ME ; therefore, I tell thee, they must bring forth their arguments, and shew their strong reasons, how they can possibly believe any of thy visitation ever came from ME the Living Lord, if they believe any other is more strongly visited with the clear Truth. This, I tell thee, cannot be proved by man ; and yet I tell thee, with as blind eyes and weak judgment as these men have read thy writings, which they have professed to believe as coming from the Lord, and now are denying the truths they contain, perfectly so, I tell thee, the unbelieving world have read my Bible, and professed it to be the Book of God, and now are denying the truths it contains. For now, I tell thee, as Carpenter with his six, which makes the seven together, have set themselves up against thy seven, to stand alone as men together, being separated from the Woman, perfectly so, I tell thee, are thousands, who profess to believe my Bible, while they separate themselves from the Promise that was made to the Woman in the Fall, and also from the Woman, where she is spoken of by the prophets and the apostles, and what I said of her myself—The time should come when they should say, Blessed is the barren womb that never bared, and the paps that never gave suck ; but this in my Gospel men deny, and turn the whole another way, as Carpenter and his men are now turning thy prophecies, that they themselves professed to believe, and they themselves are now fulfilling.—And mark the words I told thee at Bristol : *in the 5 page of What manner of Communications are these : Discern the 5th page to the 10th. It is said—*

For my **SIMPLICITY** is come,
To bring the cause and now try men,
What they would be in Satan's room ;
For strongly in them now he's come,
The simple Woman to betray,
And make her now to disobey."

Now I tell thee, every word they are fulfilling, and every art they have been trying, to betray thee

with lying wonders ; and this I have told thee it could not be done by an unbelieving world.—And now mark the words of the apostle : 2 *Corinthians xi. 3*—But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. And now from the words of the apostle, I shall answer thee and all men : I have shewed them through thy writings what my *Simplicity* is—to fulfil my FATHER'S WILL, and make the *Woman* a helpmate for *Man*, and fulfil the *Promise* I made her in the *Fall*, to redeem her from the *Fall*, to remove that curse from her, and cast it on the serpent, which is the devil, that betrayed her. This I have told them is my *Simplicity*—to free the *Woman* by her true *Obedience* ; and this these men have professed to believe, that they may be presented as chaste virgins unto Christ ; but here, I tell thee, as the serpent beguiled Eve, through his subtlety, so are their minds now corrupted from the *Simplicity* they professed to believe. Here, I tell thee, the Scriptures are fulfilling in these men, who began in the Spirit and end in the Flesh : and all men will find they are fulfilling thy prophecies, and my Bible ; for here, I tell thee, they are acting as I told thee, Satan is working in their minds to betray thee and ME, and turn ME back another way.

And tell ME I should not go through,
The plan I laid would never do,
But now to do it I am come,
And Satan may consult with Man.—

And now I tell thee, with man he is consulting, to turn all back another way, saying, *I cannot go through with thee, as I have promised in thy writings.* This, I tell thee, is their council ; and thus they are trying to bring forward Joseph instead of thee ; and had they made thee disobey, they would soon have rent thy heart in sunder ; and by thy *Disobedience* proved thy *Fall*, that the truth was not in thee ;

neither couldest thou have proved it, if thou hadst listened to their subtlety, to their arts, and Joseph's lies, which I tell thee are worked round by every subtle art of Satan, who filled them up with lying wonders, because they hold the Truth of God in Unrighteousness. And now I tell thee, there would not be a Woman upon the earth more wretched and miserable than *thou wouldest be*, if thou hadst listened to their arts and Joseph's lies: and all thy friends would be in mourning, while Satan was working in them to rejoice in all your ruin. And now I shall tell thee further, from my visitations to thee at Bristol, and the manner of my dealings with thee: mark the 12 page, same Book. And now I bid thee mark from whence all thy sufferings came—through a jealousy that thou hadst done wrong, and disobeyed; but I tell thee, it was I that left thee to thyself in these jealousies, and hid my face from thee for a moment, that thou mightest feel what thy fatal end would be, if thou shouldest disobey my command. For I now tell thee, all the horrors, and all the sufferings *thou then didst feel* are but a shadow of what thy sufferings *would now be*, if thou hadst listened to Carpenter, and disobeyed my commands; because, I tell thee, men and devils would have an opportunity to triumph over thee, while thy friends must stand with shame and confusion. And now I ask thee, "as a God, how I could clear my honour any more to protect thee, if thou hadst disobeyed my commands? Then I could have protected Eve in a state of Innocence, in the garden of Eden after she fell by Disobedience, when she gave the devil the advantage over her, to upbraid me with a lie, if I had not struck them dead to the happiness they felt in me, and to the knowledge of their God! Now perfectly so, I tell thee, as it stood in the creation it now stands with thee;—as I said, I come to create all things new, then I must first create the Woman in perfect Obedience. And know I have

told thee, thy fall would be *more fatal than Eve's* ; and fatal indeed would thy fall be, if thou hadst fallen by the hand of Man ! Because, I tell thee, as enemies Satan would have worked in their hearts against thee and thy friends, on the one hand ; and for my own honour and great name, *I could not protect thee* on the other. So here I have shewed thee from the *shadow of thy fears*, when thou hadst *not disobeyed*, what would be thy sorrows and sufferings to the end, *if thou shouldest disobey !* and, I tell thee, *much worse* thy sufferings must be ; because in innocence thy friends around thee were full of pity ; but now, I tell thee, if thou fallest to be guilty, thy friends must be filled with shame and confusion ; and then I ask thee where is the pity thou canst find in this world ? and know what I told thee—that thou wast the charmer that no one would pity, if stung by the serpent. *See 37 page, same Book* : mark the words that were then spoken. And now I tell thee, the serpent is working in Man ; and shouldest thou suffer him to come near thee, now I have forbid it, all would find his sting would be fatal ; and thy foes would triumph, and all thy friends put to confusion ; therefore I warned thee of all these things before, that Satan would come and try in man ; and thy giving up to the arts of man would be like Eve's giving up to the arts of the Serpent : for he did not appear in his own shape to her, when he betrayed her ; but *he could not come in the form of man to betray her then, unless he had seeked Adam's fall first* ; and then the fall must have come by man, and not by the woman ; but now, I tell thee, he is seeking thy fall in man ; and from thy sufferings, through fear, I have shewed thee what thy sorrows would be, if thou fall off, to disobey *ME* ; then, I tell thee, thou couldest not feel the joy of my Spirit entering in thee after. But now, I tell thee, it is time for thy foes to fear ; and let them mark

the words I spoke when my Spirit entered strong in thee.

Let men read it through and weigh it deep ;
 For in the end they'll find ME so to break,
 In equal power against thy every foe,
 And then my anger they will feel and know,
 'That used such arts thy heart for to betray,
 They'll find my anger to come round that way.

So now let them mark the pages through, what were thy sufferings, when filled with jealousy of disobedience, when thou hadst not disobeyed ; and let them mark the words I have now said unto thee, those sufferings would be thy fatal end, if thou hadst listened to Carpenter, and disobeyed ME. So let men judge how great an eneiny he is to thee : But as thine was not disobedience, then let them mark my answer, when my Spirit entered thee with power ; then let them judge my anger against Satan's working in men, and their listening to his working, when I have repeatedly told them it was from the devil, and not from ME : and this caution I gave them in my Gospel—that men would deceive them, and they should beware of false prophets ; and from the words thy friends told thee were spoken by Joseph, let them know it was a false Christ that came to betray thee. *Mark from the 12 page of the same Book to the 19 page.* And now go on to the covenant that I said I should make with man. And now I shall tell thee the shadow of this mystery : know I said, whoever returned the letters, as refusing Christ to be a helpmate for Man, in the Woman, was placed as a forbidden fruit to thee, and to them ; because I have told thee, I AM COME IN THE SPIRIT to the woman as a helpmate for men, to bring them to the knowledge of the good, as Satan brought them to the knowledge of the evil ; and by my Spirit visiting her I am pleading the promise for her, and in her, to bring the NEW COVENANT to man ; therefore I said, whoever refused it was a forbidden fruit, not to

enter into this new covenant with *ME*. Here I set the shadow from the refusal of the Clergy ; but let them mark what I said in the end, I would be a covenant-keeping God with men, if they did not break my Law ; but if any man added to, or took from this covenant, he should add to his own destruction, and have his name blotted out from the Tree of Life, to have no part in it. Now I tell thee, from these words, *his name could not be blotted out, that was never entered* ; therefore I tell thee, amongst the *believers* these things must be fulfilled ; for now I tell thec, they are adding another way, and taking away the covenant between *ME* and thee, to bring it to *Joseph* ; for they have refused *ME* as a *helpmate in thee*, and chosen *false prophets*, which they will find cannot profit them in the end. So let them discern from what shadows I place things, that they may appear hereafter to the believers who professed to begin in faith and fall back through unbelief. This is what I said in my Gospel, and this is what I have said in thy Prophecies, which every believer may now discern ; for I should not have placed the *unbelieving Clergy* as forbidden fruit, if I had not meant to bring it to the *professed believers*, who allow they believe there is a visitation of my Spirit, and that I visit by Prophecies, and yet they refuse to have it in the Woman.—But now I know thy pondering thoughts —Is that caution passed over with the Clergy ? does it allude only to Carpenter and his friends ? This is the enquiry of thy heart ; and to thy enquiry I shall answer. *It is not passed over with the unbelieving Clergy, who returned thy letters* ; because, I tell thee, such hearts are under the influence of a wrong spirit. And now I tell thee, Carpenter stands with thee like one of them ; he hath refused *ME* in thee ; and now I have refused him. But as for thy Trial, whether he may appear at that time I shall leave for the present ; it is not for thee to know ; but this I tell thee, *if he appear it must be us an Enemy* ; he shall

never meet thee more as a friend ; for all friendship is broken off for ever, between him and thee ; and all men shall find the truth of my words, what I said in my Covenant of Peace.—And now come to the covenant between thee and ME ; for know I told thee, there was no one could hurt ME *but thee* ; for I now tell thee, it is *thy disobedience* to my commands must rob ME of honour and power as a GOD, to keep thee, as I have said. Now let men mark deeply the words I said to thee, in answer to Satan's trying in men. I said if—

They thy heart could now o'ercome,
Then men shall say there is a God,
But not in Power, as 'tis said,
Nor yet in Wisdom so divine,
If they can make the heart of thine
To yield to them another way
Than I have laid the Plan for thee.

And now I tell thee from these words, if thou hadst consented another way to their proposals, thou must rob ME of honour and power as a GOD, if I ever owned my visitation to thee ; therefore, I tell thee, thou must rob ME of honour and power to fulfil my words, if thou hadst listened to them.— And now thou sayest in thy heart—Blessed be the Lord for keeping thee according to my word. And now mark my promise further. I said the gates of hell should not prevail against thee ; then how can man vainly imagine he shall overthrow thee, when I have told thee I will not forsake thee ? And now mark my words, what I said to thee further at Bristol : *See 37 page, Parable of the Flock of Sheep—*

“Those that will not when they may,
When they will they shall have nay.”

And now I tell thee, they shall find I will fulfil the words, thy writings have stood in a mystery, from types and shadows, which no man discerned, or ever understood ; but now discern the type and shadow, from whence it was placed—It was said of those thou hadst been writing to invite them, and

they had refused to come. Here I placed the shadow from them, at that time; and know again, the same words were said in Carpenter's house and returned to him, who had been invited, and refused the invitation, and then offered to come afterwards; and in his house the answer was returned, as he would not come by my invitation, he should not come by his own appointment. There began the shadow; and now, I tell thee, at Carpenter's house they shall find the substance; for as they have been torturing thy heart with every jealousy, and every dispute, to fill thee with fear and jealousy, and trying every way to make thee disobey, refusing to come, or send, every way that I directed, when they might, now the time is over, the door is shut, and if they say, they will now comply, I tell thee, it is too late; because there is no way left for them to comply with my proposals; because I told thee in the beginning, the fire of contention should go out between thee and them. So now I tell thee, no more letters by any hand shalt thou receive from Carpenter; neither shalt thou send any more letters to him; so all your contention between each other is over, and all the controversy that may ensue, concerning him and thee, must appear to the world at large: and let them mark the words I said—I am the Rock thou buildest upon; and thou shalt find ME a strong rock and tower of defence against all thy enemies, if thou persevere in faith and obedience, as thou hast begun, and let no arts from men or devils, however subtly worked round, make thee disobey. So here I have shewed thee what miseries thou hast missed already, by following my directions; and the fatal ruin they would have drawn thee into if thou hadst listened to the new proposals by man.—And now let it be discerned, that I have forbid any letters ever more to pass between Carpenter and thee. And now I shall leave thee to answer for thyself."

And now I shall answer for myself. I would sooner die a thousand deaths, if one woman could die so many, than ever receive a letter from Mr. Carpenter, that he should send to me, trusting in the Lord to be my keeper; and now I should look upon Mr. Carpenter as bad as I should upon a serpent, if he ever offers to send me a letter more. So here is our final separation; because unto the Lord do I commit all my ways, my heart, and my soul, to do HIS will and HIS only, trusting in his mercies, that HE will not suffer any wrong spirit to deceive me; as it is by the Spirit that leads me I am commanded to obey, and not to trust the spirit that visits another, without a command from the Lord—so it is by my own MASTER that I must stand, or fall.

THE ANSWER OF THE SPIRIT.

“ Now, Joanna, thee I'll answer
 From the words thou'st spoken here.
 Thou shalt find I AM thy MASTER,
 And in power I will appear;
 If thou'st go on as thou'st begun,
 And now stand to thy word,
 Then safely I shall lead thee on,
 Till all shall know their LORD
 Did visit thee, they all shall see;
 In love and power divine
 I'm come the FALL OF MAN to free,
 That now with thee will join.

And now I tell thee, if thou dost wish for Redemption through Obedience, and the Promise that was made, thou canst never more join with a man that is fallen in this manner; therefore, I tell thee, two are gone from thee, that thou canst never join with more, Carpenter and Winter. And now I will ask thee, how thou canst stand joining for the Redemption to plead the Promise, if thou dost ever join with a man that is fallen, in the manner they are fallen? Then, I tell thee, *thou must fall with the Man, as Adam fell with the Woman.*”

Here I have given the answer of the Lord to my words; and now I shall make one observation to the

readers : In the 87 page of the Second Part they may observe that I have made a mistake in the words, when I was ordered to bring forward the Scriptures from myself, to shew that the promise of the Lord was no longer binding than man stood obedient to his command ; but instead of saying a *Breach of Promise*, as it is said in the Scriptures, I said a *Breach of Trust* ; and this mistake I thought to rectify when I saw it ; but I was answered, I should not ; for it was the will of the Lord I should make that mistake ; because it was a *Breach of Trust* between Mr. Carpenter and me. He had been intrusted as my judge ; he had been intrusted as a labourer in the vineyard ; and to seal the people ; and now he hath broken all his trust ; therefore I should trust him no longer ; so it is a breach of trust between him and me ; but as there is no promise made but on conditions, if we stand in obedience, it cannot be a *Breach of Promise* between him and me. So here are the reasons assigned to me why I was permitted to make that mistake.

Further explanations will be given hereafter ; for the Lord will go on to clear up the mysteries in my writings, that never were understood by men ; but now the crooked paths will be made straight before them, and then they will see the wisdom of the Lord, why the writings were put in such a mysterious manner.

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[ENTERED AT STATIONERS' HALL.]

PART IV.

The Continuation of the Controversy with the Seven, Mr. Carpenter and his six friends, wherein the readers will see that all their conduct was foretold, in every step how they would act; but as all these things will come in their place, I shall first begin with the directions that were given to me.

IHAD a communication given me, Nov. 4, 1805. in the following manner, to send to Mr. Pritchard and Mr. Brandon:

“ God is a God of order, and not of confusion; strict justice is in all his ways, and upright dealings in all his goings; that it is for disobedience, refusing every command I required, that Carpenter is cut off, and Winter for joining with him; but as no obedience was required of Brandon and Pritchard, only left to their own wills, they are not cut off in disobedience if they now see their errors and come unto Tozer, for them to see the letters and communication, that I have sent him, to judge for themselves; and then they are at liberty to return their answer to thee, each of them, what is their faith, what is their belief, and by whom they wish to stand or fall. If they say with Carpenter and Joseph, then they are pronounced to be gone with the rest; and let them see their standing in the end; but if they are now convinced, fearing they are wrong, and say, with thee and thy friends they wish to stand to the end; then with thee and thy friends they are at liberty to

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stand, if they come out from amongst the others ; for I shall put them to their own choice ; but if they refuse to answer the letter, or to go to Tozer, as I have commanded, then let them know they are gone in disobedience, as the others are gone ; because I have now given a command to Tozer to write, and he must tell them, it is by a command that he writes to them ; and as a command from **ME** they are ordered to come to him, to hear for themselves, and judge for themselves, and return their answer ; but if they refuse in silence, then in silence they are gone ; for if I call and they will not answer, they shall call but I will not answer ; and if they treat **ME** with a silent contempt, with a silent contempt I shall treat them all, when they make their petitions to **ME**. So these words Tozer must send in the manner I have ordered him ; and they shall know it comes from **ME** the Living Lord, who hath directed all thy ways, and established all thy goings, which is the God of Truth and of Power ; but they will find in the end that Carpenter is led on by as lying a spirit, as he was by saying he guided thee out of the field, when it is known to **ME** and thee he did not.”

This is part of the letter that was sent to them ; and Mr. Tozer wrote them a letter of invitation to come to his house to see the communications that I had sent there for them to see ; likewise a copy of a letter from Mr. Foley, which he had sent to Mr. Carpenter, saying he was one that led me out of the field and did not see Mr. Carpenter near me.

They did not go to Mr. Tozer’s to hear any thing to judge for themselves ; but they sent me the following answer :

In answer to the communication sent to us, we have only to say in reply,—we believe ourselves to be united together by the Spirit of the Lord,—and *that union* was sanctioned by your communication after the last Trial, and commanded to be sealed up till your awful Trial called forward by men.—It ap-

pears to us you have forgot what was in that communication ; we are satisfied we are strictly obeying it.— The Lord does not vary.— *Undivided union* is our aim, not only with each other but with all the faithful.— Mr. Foley's letter we have seen ; and that Carpenter led you out of the field, we are satisfied of.—

Yours in the work of the Lord,

Nov. 9, 1805.

I. B. PRITCHARD.

W. BRANDON.

This letter being entirely false, concerning the communication, as well as Mr. Carpenter's leading me out of the field, I was ordered to send to them to demand the communication to be brought forward and proved before the whole what its contents were ; and as they had refused the command that was given them, all were broken off together, and they were gone in disobedience, as it was said in the communication ; therefore I sent the following letter to them to demand the Sealed Letter :

To Messrs. Pritchard and Brandon.

Nov. 12, 1805.

I received your letter from Mr. Tozer with astonishment. You say, you believe yourselves united together by the Spirit of the Lord ; and that that union was sanctioned by my communication. If so, how can you answer for your refusal of every command given by the Lord through me ? Can men be so void of reason, as to say a communication was given from the Lord for you to stand in disobedience to the commands of the Lord ? and that is the way you are to obtain a reward with the Brethren who stand in obedience ? This is perfectly like the working of the devil, when he went to Eve in the garden of Eden, telling her, by disobedience they should come to be as Gods ; and perfectly so is your pleading as to a union. There can be no union to please

the Lord, unless we live in obedience to him. If Dowland gave you a communication that your happiness depended in a union together, and that was all, he must give you a communication to your own destruction : Korah, Dathan, and Abiram were in union together against Moses, when the Lord destroyed them ; and in the same manner were the Jews, who conspired together against Moses ; they were in union together before the Lord sent the plague and destroyed them ; Ananias and Sapphira were in union together to lie unto God and man, and by that union they were both destroyed ; the Jews were in union together, when they clamoured for the Blood of Christ ; and they were in union together when they took an oath they would neither eat or drink till they had slain Paul ; and the two Elders were in union together, when they bore false witness against Susannah. So all these evils have been done by union ; and now in the same union you have agreed together to bear false witness against me, which I will prove from your letter. As you say this communication of Dowland was sanctioned by me, I must return you back your own words : it is you have forgotten my communication ; because my communication told you that it was on conditions you stood, to act according to the names of the saints that he had given you, and to stand with me in obedience till my awful Trial ; then it was said you Seven should join my Seven at that time ; but if you acted in disobedience, you broke yourselves off, and Dowland's death was a type for you all. This was the sense of my communication, which I said to Underwood at that time, after you had heard it read, that neither one of you understood a word you had heard. Now as you have affirmed it was sanctioned by me that the union is what was required, and that union you may place to any mischief and say I sanctioned it, you have called forward your own Trial, and that letter to be broken open, and brought forward in the

presence of witnesses. So now you may call forward all the Seven, and join together in your union to bring the letter forward, and I shall appoint friends to meet you at Mr. Field's ; and I give you liberty to bring forward the other six, that I am informed join with you seven ; so you may come together in your union, as false witnesses ; but know you cannot act there as you have united together, in false testimony against God and man, by affirming. Mr. Carpenter led me out of the field : this is perfectly like the two Elders against Susannah, and like Ananias and Sapphira's lying to the Holy Ghost. And yet with confidence you are going on to affirm that lie in your letter to me ; therefore I now warn you, and command you to come forward and meet Major Eyre, with others of the sealed brethren that I shall appoint, at Mr. Field's, on Wednesday the 20th of this month, at two o'clock ; and bring with you the sealed letter you mention, and I shall appoint Underwood to be present and read her own handwriting before the whole, that you may no longer forge lies in my name, to say I gave you such a communication, to sanction your disobedience, by being in a union together : then you may do the blackest crimes, and say they were sanctioned by me, that as long as you stood in a union, and you seven were united together in it, you were obeying my communication. Shocking blasphemy, lying and deceit, to say such communication was given by me ! Now I demand the communication to be brought forward, as I have told you ; and I expect a satisfactory answer to this letter on Friday the 15th at the farthest, that you are ready to come forward, and bring the letter that is sealed up, which you have mentioned ; for as you have broke yourselves off from me, that letter must be broke likewise ; for we no longer stand together. Now if you come forward by my desire, as I have given you liberty to come, all the Committee together, to have every thing cleared up,

before your friends and mine, and bring the letter with you; then you may say you have done one thing by my desire; but if you refuse, and say you must be called forward by men, by my brethren you will be called forward and hear no more from me, but what you hear in public print, to the shame and confusion of you all; for if I am refused this just request, I shall request of you no more, but leave off my contention in letters with you, as I have with Mr. Carpenter, if you now refuse me.—But this I tell you, the sealed letter is no longer to be kept sealed; because your lies of my communication now call the letter forward, for the truth of the letter to be proved; and as you stand together as men separated from me, it is with men, and not with me, that you must now stand the Trial. And bring forward all the communications that you say are contradictory, that every thing may be clearly investigated, and nothing concealed. I expect an answer to this letter to be sent to Mr. Tozer, on Friday, as I have fixed; and if I have none, you will hear from my friends.

This taken from JOANNA SOUTHCOTT's mouth,
 by me ANN UNDERWOOD,
 in my presence JANE TOWNLEY.

Here follows their answer to this letter:

In answer to the first part of your note of the 12th instant,—we must beg leave to say, your astonishment arises, from the want of due consideration.—After your trial, our hearts' desire was to know, how far our attention to the teaching of Dowland had been consistent with the will of the Lord. Our will, at that time, was given up entirely to God. What we had received through him was of a very mysterious nature, and, in many parts, so obscure, that we could not understand it.—The answer of the Lord through you was, all did not come from the Lord.—That we believed before from our own

observations.—Indeed, the Lord graciously condescended to shew us *that* through his own communications, wherein he often had several reproofs for weakness and wandering thoughts; yet there was a well connected and wonderful plan, in which the Seven were called forth as instruments.—This the Lord graciously condescended to sanction in the most clear and satisfactory way, and from that tenderness that ever marks the Lord's dealings with those who wish to know his blessed will.—We were exhorted to have no concern or doubts, nor even enquire where Dowland might have been in error; it was not for us to know.—God knows our minds, and it is said, “from the sincerity of their hearts their innocence appeareth.”—Again, “inasmuch as what they have done, has been done to my honour, they shall be rewarded according to *their* faith.”—In another place, “let them live together as the heart of one man,” &c. After the Lord had thus satisfied us, on all we wished to know, we had a strict command, through you, to seal it up until your awful trial.—Which gives the greatest cause for astonishment, . we, . for refusing every command given under the *influence of prejudice* against us, or you for giving? This we shall leave to be determined hereafter.—And content ourselyes with saying, what we have done in all our refusals, as well as our compliances, has been from real principle of conscience, and firm belief of doing the will of God; and on this ground, as your trial is not yet, we decline opening the sealed communication, believing it not the will of God it should be.—We never can believe the Lord will say, and authorise his instruments to unsay, on cavilling occasions. Respecting your application of Scripture characters unto us, that moves us not;—it has been done by religious disputants, against each other, in all ages; from that we wish not to imitate.—Your assertions of lies, blasphemy, &c. are easily made; but you will ne-

ver be able to substantiate them.—Respecting Carpenter's leading you out of the field, that we a ain confirm, and that none but him had hold of your left arm, from the field to the house, we know to be a truth.—And that some that now affect to support you in this mistake, will hereafter upbraid you for it, we believe as much as we exist.—*The communication we refuse to unseal*, otherwise than as the Lord hath directed.—But if you have to propose any meeting from communications for the development of this mysterious business, and effecting a reconciliation, we hold ourselves ready to meet any number of your friends, or all *the sealed* in a body.—Respecting instruments, our opinion hath invariably been, that the Lord opens their ear to hear,—for us to read,—and if we seek in faith, he will give us discernm^cnt to understand, and grace to obey.—Thus we believe the Lord condescends to commune with us through Joseph, answering our prayers.—We believ^e Joscph a passive instrument ;—and if he was to go out of the cause, or become an enemy to it, it would not alter our opinion of what has been given ;—neither doth your rage and threats shake our faith, or alter our opinion of the cause, or you as its instrument, otherwise than to convince us, for a wise purpose you are at present permitted to act *out of character*.—We presume not to judge the Spirit that now communes with you.—Your three books do not shew it hath worked either love or spirituality in your mind.—When blind zeal and prejudice subside, it may work some effects you may not be vcry well prepared to meet.—Your enquiry or comparison in a former letter, of your seven, considered not they were divided by being with you separately ;—some coming to Bristol, and others staying away, &c. cannot apply to our refusal of being separated ;—because the avowed object was to separate, and divide us ;—thcreforc we considcred it our duty to resist—And we firmly believe, God will never suffer

a separation—yet we are not without a precedent of this kind from your seven.—To conclude, Carpenter continues as firm in faith and zeal for the cause as ever, and while he continues so, we resolve on continuing to support him.

We remain yours in the work of the Lord,

I. B. PRITCHARD.

W. BRANDON.

To this the rest of the committee agreed and signed their names.

After receiving this letter, in which they declined bringing forward the sealed letter, making a false representation of the contents; and affirming Mr. Carpenter led me out of the field; because they would give the Spirit that directs me the lie, I was answered that they had lied unto the Holy Ghost, they had lied unto man, and to me; and the enmity was kindled against them, because they had given my God the lie in the communication; so that in my presence they should never come. And in this manner my friends were ordered to write to them, and demand the sealed letter to be brought forward, and its contents to be proved; for they had brought it to an awful Trial for themselves, by their lightness and their lies; and they had broke themselves off from me, according to the communication, which I gave them, that if they acted in disobedience, they were gone from me, and Dowland's death was a type to them all; and so as men dead in faith they are separated from me, as they rely wholly on Joseph's teaching, which is in contradiction with mine. So now as men they stand together, and with men they were to take their trial, to bring forward the letter and prove their assertion of what they said the letter contained. From this communication my friends were ordered to draw their judgment, and write to them to demand the letter, that no more false misrepresentations might be made concerning it.

Major Eyre was ordered to answer for himself, concerning his leading me out of the field, which he did ; and in the clearest manner he wrote the truth and the particulars. The manner of my leaving the field is as clear to my remembrance as though it was this moment ; and never hath been from my memory. As soon as the drops of rain came I ceased speaking, and came away ; Mr. Carpenter called a hymn, and I left the platform ; the Rev. Mr. Foley came with me, and I took his arm with my right hand, and went a few yards with him alone ; then Major Eyre came to me and offered me his arm, which I took with my left hand ; and by them two I was led out of the field into the garden in safety ; and then Mr. Foley left me to go back and seek for Mrs. Foley, and Major Eyre led me through to the house : but this is of no consequence, who went with me from the garden to the house ; the dispute is, who led me out of the field, when I was in danger. The readers may inquire to what purpose is this contention of who it was led me out of the field ; to this I answer, the thing would be of no consequence worth disputing, neither would it have been disputed, if Mr. Carpenter and his friends had not maliciously invented this false report, to give the Spirit that directs me the lie, as soon as they found a communication was given me in answer to my own thoughts of the Rev. Mr. Foley and Major Eyre's leading me out of the field. But now their malice is kindled against me, because I had a communication given me to say Joseph's was not from the Lord, that was sent to Townley, Sharp, and Wilson ; he and his friends have invented this abominable lie to make my communications false ; and they are trying every way to make them appear false, that they may have an opportunity to make Joseph's appear true ; and so they have kept back the sealed letter, because they know it would appear against them, if they brought it forward, and it would prove they have acted according to my communication, to cut themselves off. There-

fore they have concealed the truth under a false and lying pretence ; because the sealed letter was to this purport : The words that were given them were to be sealed up ; and if they stood in obedience with me, then they seven should join with my seven, when my awful trial was. But now it is known to all, that by every disobedience they are broken off ; and the sealed letter is of no use, only to clear the truth on every side, before my friends and foes ; for now they are enemies to me and my friends ; so as the enmity is kindled the truth was demanded. Sharp and Wilson were ordered to write each a separate letter to Mr. Carpenter concerning his conduct ; and as they had refused to meet the way they were ordered to bring forward the letter, I was ordered to call together as many of my judges and jury and the twenty-four as were in or near London, to pass their judgment on my communications, and the letter sent from Brandon and Pritchard, and signed by their committee ; and as they condemned the Spirit that directs me now. the communications that had been given me at various times since last May, wherein Mr. Carpenter's conduct was foretold, if he relied on Joseph's teaching, were all ordered to be brought forward and read before my friends, that they might be clear in judging that the Spirit which directs me is in every truth like the former. This they was to be clearly convinced of before they passed their judgment to answer their letter ; that they would stand by the latter as by the former ; and directions were given to them, to be read as soon as they assembled together as follows :

“ Now if Carpenter and his friends repent, and come to the proposals of thy letter, to bring forth the sealed letter, as it was demanded by thee, then let them appear ; and let the meeting be as proposed ; but if they refuse to bring the letter, and come without it, let not one of them come into the room. So let every name be remembered ; and the enquiry be

made, whether they have brought the letter or not : it is the letter that must gain their admittance ; without the letter they cannot come to be admitted with thy friends ; for my decrees are fixed of Carpenter, if he now refuse the letter to bring it forward at my command. Now I have ordered them to demand it, if he refuses my proposals, I command them all to refuse his, as he stands for ever as forbidden fruit to them : and let them mark what I said before, I would sooner take thee out of the world than suffer thee to comply with his proposals, if he refuses to comply with MINE. Here I have given my answer, for thy friends to walk by."

These directions were read as soon as my friends assembled together ; and it was a caution that proved necessary ; for soon after they were read, Mr. Carpenter with his friends came to the house, to be admitted with my friends. Some of the friends went down to inquire if he had brought the sealed letter, as commanded ; he answered he had not. So they came in mockery and disobedience, thinking to betray my friends to disobey the same ; but my friends stood in perfect obedience, and refused them admittance, as they came in disobedience. For Satan thought by arts to work in them to come unaware, and surprise my friends, and so foil the whole, to say all had disobeyed alike ; but here his schemes were frustrated by the clear directions given me ; and so they came like the foolish virgins, having no oil in their lamps, in disobedience, and were shut out : and as the shadow began the substance will end ; for through their disobedience they are entirely shut out from me and my friends.

Now I shall begin with the communications that have been given to me at different times, and were read before my friends, that they might be clear judges of the truth, that one Spirit guides me through the whole.

I shall begin with a communication that was given me May 17th, 1805. After the first confusion about

Joseph's stopping his meeting, and other communications that contradicted mine. This appeared marvellous in my eyes that I could not fathom the depth of this mystery, and the following communication was given :

" How could I try Carpenter's heart ? how could I try his faith ? how could I try his belief in thee, if I had not put him to the trial ? An untried faith is no faith : Carpenter hath had many things to draw him forward, that my kingdom is at hand, from different visitations ; but how could I prove his heart, to know he looks to thee for the standard of truth, as the other believers do, if I had not put him to the trial by permitting the youth to be deceived ? And now, I tell thee, by this permission comes the trial of Carpenter's faith ; if his faith be strong in thee, that thy visitation is from the Lord, he will give up every spirit, and every visitation, that is contrary to thee ; and I now tell thee, this fall will but make his standing the more secure ; but if he will be as a reed shaken with the wind, carried away with all he heareth, believing every spirit before he hath tried them, I now tell thee he will fall ; for my ways are not as man's ways, nor my thoughts as man's thoughts. And I now tell thee and all, it is to prove Carpenter's faith in thee, that this is permitted : he doth not know thee ; and as I have said, no man knows thee ; but I the Lord that searcheth the heart and trieth the reins of the children of men, know thy heart and thy thoughts, that to know my will, and obey it, is the full desire of thy heart ; and as it is known to ME that Carpenter has been stumbled at many things I have given to thee, because my ends were unknown to him, I have now permitted this to be to prove his heart, and try him, whether his faith is fixed sure or not in my visitation to thee. And how could I prove it in a clearer way than by permitting the youth in whom he trusted to be deceived, that I might know whether he trusts in thee, like the other

believers, or not ? This hath been a cause of jealousy amongst many, as he hath doubted thy communications ; but now I shall put him to the trial ; and to the trial he is put ; a short time will determine his faith, whether it be rooted and grounded strongly in my visitation to thee ; for I now tell thee and all men, he that weighs thy visitation with the Bible, and the manner of thy visitation at first, and is jealous of the Spirit that leads thee, must be jealous of every visitation that comes to any one : Let them weigh thy visitation with all others ; and let them discern the others. And now I tell thee further of Carpenter : no longer let him halt between two opinions ; but let him fix his anchor sure ; if he believes the Lord his God hath spoken to thee by the Spirit of Prophecy, then he must know my Spirit is within thee. And now let him come to my Gospel, what I said of being born of the Spirit ; and I now tell thee, every man that believes in thy visitation must know and believe that thou art born of the Spirit, and that my Spirit is within thee. And now let it be known unto all men, when thou didst hear the voice of *Satan*, thou didst hear with thy outward ear ; but when thou hearest **MY VOICE**, it is a **SMALL STILL VOICE** speaking within. Here is the difference between the two. Now answer for thyself : when thou wast deceived by the powers of darkness, was it by the outward ear, or being spoken within ?"

I answer, by the *outward ear* more powerfully and louder spoken than when I hear the small still voice within ; and this happened at my father's house, when I was there alone by myself, that the Lord permitted Satan to deceive me, to try me, whether I would acknowledge I was deceived ; for as I was alone by myself, at my father's house for a month, no one could have known that Satan came to tell me lies, if I had not acknowledged it myself. One part is in print, and the whole shall be in print, that men may know Satan's ways and working, and how

soon his footsteps appear, to prove from whence it came: But all his words come to the outward ear, as you hear the words of man.

“ Now I shall answer thee. If I permitted Satan to come as an angel of light to try thee, whether thou wouldest follow a wrong spirit, if thou found thyself deceived, what hath Carpenter to marvel that I should permit a wrong spirit to deceive the youth, to try him? for I now tell thee, the doubting heart of Carpenter is known to ME: is not my eye every where present? can man hide himself in secret, and I shall not see him? Have I not seen his doubts? and do I not know his heart? because he cannot understand all thy communications, do I not know that he hath doubted them? When I sent him a command not to spend his time in prayer meetings, without he could meet together to instruct the minds of the people, Carpenter was offended; there he did not know my mind and will, how I disapproved of the company he was daily entertaining, that came on purpose for the loaves and fishes, to be fed at his table, under a pretence to be fed with the word. This was known to ME; therefore I sent to reprove it, which Carpenter took in a wrong light; and would not believe it a command from the Lord; only a thing done through prejudice, what I had done through love, knowing he was filling his house, feeding men at his table, consuming his substance, not to my honour and glory, but to his own hurt; and yet my love was there despised, and not believed by him, that I was grieved to see him so foolishly consuming his substance; therefore I gave thee a communication to put a stop to the whole, and my love was rejected by him; and so I let him go on from time to time, that time might convince him how foolishly he was spending his money to entertain people, that was neither for my glory, nor their good; therefore I gave thee a communication to forbid them his house; but no reproof to

Carpenter would convince him ; he trusted to his own wisdom ; and to his own wisdom I left him ; as I well knew he did not rely on any communication I gave thee that was not consistent with his own wisdom. And now I have put him to the trial, by the words spoken by Joseph, to know whether he relieth on my words, given through thee, or the words given through another. Here is the trial of Carpenter's faith ; and here is my wisdom, to bear with the man, till I have worked all things round to convince him. And now I appeal to his conscience, whether he hath relied on all the communications that I have given to thee ? his conscience must condemn him that he hath not ; then which way could I reprove him ? which way could I put him to the trial, to know on whom he did depend, if I had not permitted the youth to be deceived ? Therefore my wisdom was to send thee unto him, and set the sign before thee from types and shadows, that I might make every thing clear before thee, and clear before all men, that thy visitation is from ME the LIVING LORD. And let no man say he hath left all to follow ME, if he will not follow ME in my SPIRIT, *that I have placed in thee.* Let them bring forward all the prophecies that have been given to men, and tell ME where there is a clear line for man to walk by, to know the days that are come, to know the end of all things is at hand, to know the fulfilment of my Bible, and have the mysteries explained. Can they prove this as clear by all the prophets that have risen up, as they can prove it by thine ? Therefore, I tell thee, if they stumble at thine, they must stumble at the noon day sun."

This communication clearly opened my eyes, to see the wisdom of the Lord in permitting all that had happened : as it further adds—

" Carpenter's faith is like a ship in a storm, having no anchor to fix to, by a wavering faith in my visitation to thee ; and can he wish the brethren to

waver all in this manner, like himself? Let him call reason to his assistance: suppose they were called forward by the clergy, to give their opinions concerning thy visitation; could they say with a safe conscience they were supporting thy work in the Lord, if they were wavering and doubting in their mind, and halting between two opinions? I tell thee, no: such faith will never do to stop the torrent that is in mankind; *they must have their anchor fixed, their faith sure; or they can never meet thy Awful Trial.* When thou didst meet with friends and believers, where no storms or tempests arose, a slight faith might do: A ship may sail well in steady winds; but when the storms arise, and tempests blow, different care must be taken, and every landmark must be discerned, how to guard against the storm; a ship of war may go on safely, while she is in peace with her fleet; when she hath no enemy to encounter she wants no strong preparation to guard against her friends; but she wants a strong preparation to guard against her enemies; perfectly so it is with *thy trials; the trials that are past, and that which is to come.* Hitherto ye have been in a calm; but to meet thy enemies it is in a storm; then which way would they appear, to be like reeds shaken with the wind, in the state that Carpenter is in? what storm could he brave? what torrent could he stop? what tide could he turn, in the state of mind he now is? In this state of mind he would sooner sink in the storm, than with a manly faith and courage be able to go through to stop the torrent. Therefore the lot must fall upon those that are steady believers, or they could never stop the torrent, nor change the tide of men's minds; for it is well known to me, this steady, and strong faith is not in Carpenter, to rely on all I have spoken by thee; therefore I have foiled him by the youth, as I have told thee, to prove him, and try him, for the faith of the man is known to me: it is not strong enough to stand thy trial,

before he is convinced of all his errors. And this thing is brought round by me to shew thee plainly what is in Carpenter: his faith must be stronger, or he must fall off; and the Letter that thou sealedst up with the type of him must stand in his stead, to shew how all was foretold. Therefore I ordered thee to go to his house, to hear the words from his own mouth, that he might not say thou goest by hearsays, or any persuasions of others, but from the clear truth thou hearest from him thyself."

These Communications, with others, were given in May, after I went to Mr. Carpenter's house, that the discord arose between him and me. A few of the lines were taken out concerning his mind being like a ship in a storm, having no anchor to fix to, which were sent to him by Mrs. Wilmot. After that he came to me himself, and said it was false what was said concerning him; for he never was more tranquil in his life. I was then ordered not to send him the Communications, nor to shew them to him, but to keep them to a future day, when time would make all things clear to me concerning him; but these Communications made me hope that time would convince him; as it was said in the Sealed Letter, if he relied on Joseph he would go from me; but if he was convinced Joseph was wrong, and I was right, then he would abide with me, and our contention would go out; but it was not for me to know the end at the time the letter was sealed up. So I bore with him, and used every self-denial, in hopes time would convince him, as I was told a short time would determine it. Here I have given part of the Communications given concerning him in May.

And now I shall come to a simple type and shadow that was placed before me, whereby I should know the end one way or the other concerning Mr. Carpenter.

After the second discord broke out concerning Joseph's communication, I had sent Mr. Carpenter a

letter, dated July 29, 1805, which appears in the 19th page, *First Book of Controversy*. August 1st, 1805, I was awaked in the morning with the sound of a bird, as though it was fluttering behind my head: and when I awaked it seemed at the window, and then the noise ceased. I rose up in the bed and looked round the room, to see if any bird was there; but I saw none, nor heard any; and for a long time heard no noise. I thought to myself, am I awaked with a dream, that seemed perfect? and is it in this manner that I have been called, when I have been waked with a Voice? was it a dream, as this appeareth by the bird? for there is no bird in the room. After I sat musing some time with these thoughts, I heard the bird fluttering in the same manner as when it awaked me; I then went out of bed and put down the window shutters; I looked and saw the bird between the shutters and the glass. I hesitated for a moment, whether I should catch it; but thinking with myself, I would not hurt the bird, I put up the sash, and let it fly away. Simple as this may appear I was ordered to have it penned, and was answered in the following manner:

" Now I shall answer thee from this simple thing. Thou went to bed with thy heart loaded, concerning Carpenter; but I tell thee, he is perfectly like the bird between the glass and the shutters; just so is his mind between Joseph and thee; and now is the time for thee to set him at liberty, one way or the other; and mark the words I told thee before, that he should no longer halt between two opinions: for while his mind is in this confused state, he is like the fluttering bird, and knows not where to fly; because his mind is confined between the two, he is perfectly like the bird; therefore thou must set him at liberty; he shall not be confined between both; thou must tell him he is at liberty to fly where he chuses, to rest on one or the other, Joseph or thee; but no longer to be confined between both; for perfectly

like the glass and the shutters, the one full of darkness, the other full of light, he will find in the end between Joseph and thee. And now as thou hast given the flight to the bird, so thou must give the flight to Carpenter, to go where he chuses: and know from the Sealed Letter, that was made the sign that was set, and every truth that is laid before thee, how he would act; that if he now came to that light, in that light he would walk, and no longer be confined between the two, but will wish to enjoy the perfect light, to know in whom he may believe. Now if he flutters, like the bird that awaked thee, and seek after the light, as the bird did, he will surely come to thee, and wish to know every truth; but if he refuses and takes the liberty thou hast given him already, that if he believes in Joseph, on Joseph he may rely; then, I tell thee, he is like the bird that is gone from thee, to see him no more. A short time will make the mystery plain before thee; so set thy heart at rest. The type of the bird is placed before thee of Carpenter, to shew thee plainly the words I told thee, he should no longer be confined between the two, but take his choice on which he relies; and now his choice he will take; and his choice he shall take; but no longer stand between the two. And let this be thy fixed resolution, for he to go where he judges the light is, and on that light let him rely; for perfectly as the bird pitched on the tree, so will Carpenter pitch on one or the other; for now, I tell thee, it is time for the day-light to come and discover the truth; then if he stumbleth any longer, he must stumble at the noon day sun. So do thou set thy heart at rest, and grieve thyself no more concerning him; for thou hast done all that I commanded thee, to give him the perfect light, if he will now walk in the light: and a short time will convince thee, whether he is gone to Joseph or thee. Here I have set every type and every shadow in one likeness, that thou mayest know the perfect truth and heart of Carpenter; because it is impossible for

one man to judge the heart of another; therefore I have set signs before thee, the perfect way thou mayest judge his heart; for if he be like the bird that is flown, and thou seest him no more, he will rely on Joseph's and Dowland's words, and not on thine; so to confine him is like confining the bird between the shutter and the glass. Therefore I have set these two types before thee, that thou mayest tell him plainly he shall be fettered no longer between the two; the way is open for his choice. But thou sayest in thy heart, if he is like the bird, that is flown from thee, and thou seest him no more, how canst thou tell him so? But I answer, thou wilt surely hear from him again, to give my final answer to him, if he be not convinced; but if he is convinced, he will wish to come to thee, to see every light, and every truth; and then, I tell thee, in the light and the truth he will abide, if he be not like the bird that is flown from thee, to return no more. And now I shall answer thy other pondering thoughts. When thou awakedst with a noise, seeing no bird in the room, thou judgedst it a dream, and thought to thyself, was it the same when I called thee aloud to awake thee? To thy thoughts I shall answer, perfectly as thou sawest the bird in the room, after he had waked thee with his fluttering, perfectly so was I by thee, when my voice called thee aloud; therefore I tell thee, neither was a dream; for as thou sawest the one to be real, by the bird, so I tell thee was the other real; and so it will prove to all men, that thy calling is from the Lord; and aloud in the end they will see the call as perfectly as thou didst see the bird in thy room. Therefore it will be bad for Carpenter, if he flies from thee; for *the Sound of thy MASTER's FEET is behind thee*; and though men draw judgments of their own, to stumble themselves thereby, as they have drawn their judgments from the Bible, yet they will find in the end, it is their own wrong judgment that stumbles them, as thy wrong judg-

ment stumbled thee this morning ; because thou awakedst and saw no bird in the room, as thou expectedst to see, and did not immediately hear his sound, thou judgedst in thy heart all was a dream ; now perfectly so it is with mankind ; they have heard the shadows of what I have told thee, yet all seem to them as a dream ; because they do not see the judgments come on in the manner their judgment is drawn : but, like the bird, they will both hear and see again, as thou sawest the bird ; and then will many awaken and say they see the truth to be real ; and many that have believed, and are now fallen back, as they do not discern in what manner I am going on to fulfil my words, and think they cannot see it clear, and judge like thee, it is a dream ; yet as clear as thou sawest the truth that awaked thee, so clear will men awake to see the truth of what I have said unto thee.

And now I shall come to the Husbandman. It is known to thee, when the seed is sown the blade appeareth first, next the stalk, and the husbandman's care is to weed the corn before the ear in the wheat appeareth ; now perfectly so is my dealing with mankind, to bring on my harvest, as the husbandman acts to bring on his. Then how can man vainly suppose I shall begin and end at once ? I said I had begun, and I would make an end ; and I said I had begun, and I would go on ; perfectly so I am going on, as I have begun to sow my seed, and I have begun to weed the ground : and mark the words I said before—

That like a Husbandman I'll now appear,
I'll burn the Weeds, and leave the fallows bare ;
And as a man of war I'll surely be,
I'll leave no foe, without a Victory.

And, like a Husbandman, I have told thee I have begun to sow my seed in different grounds ; I began to prepare my ground in thee, and in thee I sowed my seed, but when the increase began to appear,

know I prepared other ground, that I might have an increase thereby ; I mean by my word, like the husbandman's seed. And now ; thou seest in what different grounds the seeds appear, like the ground of a husbandman, some fuller of weeds than others ; perfectly so is the heart of man, where the word is fallen ; and like the ways of a husbandman before his harvest, so are my ways before MY HARVEST comes, and thy Life ends ; so like the husbandman, when the weeds appear, to pluck them out, so is my dealing with men. And now is the time to weed the corn, that I may have it clean to the harvest. That ground that will bear weeding I shall weed it with my word, and with my reproof, where I see the weeds to spring ; but that ground that is like a part of thy Brother's, overrun with weeds, I shall leave it, as thy Brother did * ; but that ground which will bear weeding I shall pluck the weeds, that I may secure my wheat. And now I tell thee this of Carpenter : the letter that thou has sent to him will try the man, whether he can bear weeding or not ; but if his heart be like the ground overrun with weeds, thou wilt find he will resent thy letter, and be offended at his reproof ; and if he be offended thou must leave him ; for then the weeds are too many there sown by the enemy, that thou canst not cleanse the ground of his heart, without thou pluckest up the wheat together ; therefore if he resents thy letter, thou must resent likewise ; but if he comes to have a clear explanation, and acknowledges his fault, then I shall tell thee how to pluck the weeds, that he may appear like corn when my harvest is come. *No man hath discerned the manner of my Visitation to thee, nor how thy AWFUL TRIAL will be like a HARVEST*

* This alludes to a field of wheat, one part of which was very clean ; but there was another part of it, which was so full of weeds, and scarcely any blades of wheat appearing, that my brother thought it not worth weeding.

unto the BELIEVERS ; therefore the corn must be prepared in a strength of faith to be able to stand the harvest day. And so I have shewed thee of Carpenter, by what signs thou wilt know whether he is as corn prepared for the harvest, that will bear the weeds to be plucked out. The same I tell thee of Childs; the letter thou hast sent him, and the letter I have ordered thee to send him, will try his heart, whether he will bear the weeds to be plucked out, and become a new man, or whether he will not ; but if not, no longer let him have the Books committed to his care : for now is come the weeding time to pluck out the weeds of unbelief, or disobeying my commands ; and they that will bear weeding, and stand in faith, will be fit men for my Harvest, when thy AWFUL TRIAL is come. Where there are no weeds there are none to pluck; if the ground of their hearts be good, and the weeds do spring to choak the growth, they will bear to have them plucked out. And now let them discern my Gospel : know they must be labourers in the Vineyard before the harvest is come, that they may be faithful servants to enter into the joy of their Lord ; but how can I say they have been faithful in a few things, I will make them rulers over many things, if they had no trial of their faith, whether they would be faithful labourers or not, without a trial ? My Gospel could not be fulfilled. And now, like the husbandman, I am going on to prepare the ground of men's hearts for my Harvest ; then happy, yea thrice happy will all those be who are prepared for the harvest field ;—but I know there are many that are not gathered into the Vineyard yet, that will prove more faithful labourers, and more firm believers, than many of those that have professed to be believers ; for many have come in thinking they shall have a present reward, not considering my Gospel—it is the end brings the reward, and not the beginning. What reward hath the husbandman, when he is ploughing his ground, and sowing his seed ? All

then seemeth lost, and the seed buried down, if you do not look forward to the harvest; perfectly so are my ways: all in the beginning seemeth labour lost, without any reward to man. Mark my beginning with Moses, and Pharaoh; how long Pharaoh contended at first, and my labour seemed lost with Moses, as I did not immediately free the children of Israel. So, if you trace my Bible through, you will see all my ways in the beginning like the husbandman's seed, and seem buried down at first, not seeing the fruits of their labour; therefore many are come that fall away, because they never discerned my ways, nor footsteps, in what manner I bring things round; but many think to reap as soon as they sow; but the true husbandman knows he must wait till his appointed time; and so, I tell thee, are true believers; they will wait till the harvest for their reward."

To understand the truth of this Communication you must discern the letter I have mentioned already; then you must discern my answer to Mr. Carpenter, the 13th August, in the 26th page, in which I invited him to come and judge for himself, and have the letter broken open, which he signed to in May; then you must discern his answer in the 34th page, by which he refused to come. This answer I received August 21st. So the readers must discern in what manner the letters past between Mr. Carpenter and me, before they can understand the sense of the Communication; and I have never seen him since; and my invitations he refused; so all came as the type was set; and many other types were set before me, as signs, whereby I should know his heart, whether he was a true believer in my Visitation, fit to stand my awful Trial. And now I shall come to another sign that was set from a simple dream and vision. On the 6th August I dreamt I kicked a coal of fire with my foot, and it awaked me: it ascended upward and appeared like a round ball

of fire, nearly as high as the tester of the bed, and seemed to come down in streams like fire from round the ball, and sparkled abroad at the bottom like a rocket ; it fell down upon the floor, and seemed to cover a large place, and looked like fire to appearance, and continued for a long time. This Vision I saw perfectly awake, and should have feared the fire, if I had not known it was a Vision, as I had seen before of Candles, which was printed in my *First Book of Prophecies, Strange Effects of Faith*, seen in 1794, which was more wonderful than the Vision of the Ball of Fire. But from this Vision I had another type set before me, concerning Mr. Carpenter as follows :

“ Now I shall answer thee of the Vision of fire. If Carpenter be convinced of his errors, the fire will kindle more strong in him, to support thy cause than ever ; because he will discern where the fire of my Love is placed, and where the sparks were first kindled ; and for what ends thy Visitation is, which was never deeply discerned by him ; therefore he hath placed the whole together without discerning the difference ; but if he now discerns the difference, the fire of love, that was never in Carpenter, will now be kindled ; if he discerns the depth of the whole, then the streams of fire will fall for thee ; that meaneth, like a fire will be his zeal on the one hand ; but, now I tell thee, on the other, if the fire be kindled to anger against thee, it will burn strong against thee in him ; and a short time will convince thee what Carpenter is.

And now I shall come to thy Books. If thou findest him the Starting Horse, that started at every thing, till thou left him, his starting is now over with thee ; for he will never go through to thy awful Trial ; but on the other hand, if he be the doubting Thomas, then now he will be clear, and doubt no more : one of the two thou wilt find him to be ; and I have permitted this discord to arise to

prove and try the man to the bottom, that you may see what is in him to be discovered to you all, what his mind and heart be concerning thee. I have a way that no man discerns, to fulfil my own words, to try and prove the heart of man. So here I have set another line before thee, to make all things plain before thee : if he owns he is convinced thou hast nothing to fear from him ; for then it will be a true fire of love and zeal on the one hand ; but if he be not truly convinced, a fiery indignation will arise in his heart on the other. Here I have set the types before thee, and the way thou shalt know whether thou canst depend on him or not ; for he will no longer deceive thee, but now appear in his true colours. I shall answer thee another day, when thou hast received his answer to thy letter."

This communication was given to me in answer to my pondering thoughts, whether he would go on to deceive me, as he did in May ; and whether he was the doubting Thomas mentioned in my writings ; to which I was answered, I should know by his conduct. The next letter I received was full of indignation against my friends, and upbraiding me for giving wrong communications. So here you may see, from types and shadows, the way the Lord placed every truth before me ; but some readers may be ready to say, why had not the Lord told me perfectly how he would have acted, without placing it to two ways, that I might be flattered with hopes he might be convinced ? To this I answer, in it I see the unbounded wisdom of God, beyond the simple heads of men. What did our Saviour say to his disciples ? I have many things to tell you ; but ye cannot bear them now. How could I have bore to contend with him in letters ? or offer to see him as I was ordered to propose, if his mind and heart had clearly been made known to me, which way the fire would have burned ? that he would end my bitter enemy ? The letter that is

sealed stands two ways, like these communications ; and it is said at the end, it was not for me to know, at that time, which way the end would be. This was in May ; but how could I have seen him, or converse with him afterwards, if I had been told which way it would end ? Besides, there is another reason strongly assigned to me : our own hearts could not be tried and proved, whether I should be in prayer for the man, that he might be convinced that the Lord would open the eyes of his understanding, and bring him to a right judgment ; that he might not provoke the Lord to anger against him ; and that the subtleties of Satan might not deceive him. Thus my own heart could not be proved and tried to be in earnest prayer for him, if I had known his heart too soon ; but now I may say, remember O Lord, how I have prayed for him ; and now he diggeth a pit for my soul. But I see the wisdom of the Lord in placing things two ways, that we may live in hopes till the end, and then we shall see the wisdom of the Lord, that concealed the end. I could not have justified my own conscience before God and man, as I now can, if I had known the perfect way the end would come between him and me in the beginning ; for I could never play the hypocrite ; to be his friend, if I had known his heart, what he would turn out against me ; therefore in this I see wisdom to conceal from me which way it would be, which makes my conscience clear, from private prayers and public conduct, that return in peace to my own breast.

And now I shall give another communication, that was given August 15, 1805, concerning Haman and Mordecai.

“ Now I tell thee of Mordecai and Haman. The type of Haman is in the devil ; but he works in the hearts of men to swell their pride, as he worked in the hearts of the Jews, that they should not receive a Saviour, who came so mean and low amongst them ;

perfectly so is the state of men now ; the pride of their hearts swelleth too great ; *Satan works hard upon them, that they may not receive the VISITATION OF THE LORD through the hands of a simple Woman, to claim the Promise made her at first.* This is the pride of man ; but the pride of man must be humbled, before Satan's power can be destroyed ; because it is by the Promise made to the Woman, that your deliverance must come ; and as the type of Haman is the *devil*, so the type of Mordecai is *man* ; and the pride of man must be humbled, to rely on the Promise made to the Woman, as Mordecai's was, to make his petition to Esther for the deliverance of the people ; and so must the *pride of men* be humbled to make their petition, that they may share the *Promise made to the Woman in the fall, before Satan's power can be destroyed* ; then as Mordecai was exalted in the end, so will men be exalted when they are made *heirs of God, and joint heirs with the Son*, and my delight to be with the sons of men, to make them kings and priests unto *ME*, when every heart is humbled, as Mordecai's was ; for know what I said in my *Gospel*—What I say unto one I say unto all that do in this manner humble themselves. There are many Mordecais whose pride is already humbled by the proud Hamans of your land ; for the powers of darkness swell men's pride, that they may not stoop to the *Promise made in the Fall*. So now I tell thee of Carpenter, if he will be a Mordecai, his pride must be humbled, or he stands with the proud Hamans ; for Satan is working strongly amongst the believers, to be like Zebedee's sons—Who shall be greatest ; and this pride must be humbled in men, every man to submit, as I have placed them : and know what I said in my *Gospel*—None is before nor after another ; none is greater or less than another ; for in the end every humble mind shall be exalted, that is a faithful labourer in my *Vineyard* ; they shall be entered into

the joy of their Lord. This is the promise I have made them in my Gospel ; but there can be no harmony, love, or unity, while pride swells the heart, to be one above another : and this hath been an error in Carpenter ; they have set him up too high, and made him judge he was more than man ; therefore his pride must be humbled, before he can be fit for my calling ; for if his pride be not humbled he cannot remain a branch in the vine ; therefore he must bear cleansing, and be purged from this disease, or be as a branch that is cast out of the vine. For I now tell thee, the words that were given to him from Joseph were from the devil, to swell his pride ; and should I feed the pride of man in this manner, as he supposes, Satan would soon gain advantage over all ; because, if I say it of him, I must say it of all men that are zealous in this cause ; and zealous in this cause there are many greater than him ; for the hearts of all men are known to ME. Then can Carpenter vainly suppose I have raised up one, and cast down another, to set him up above all his brethren ? Then let him tell ME what he judges of ME, or what he judges of my love to mankind ? Did I not reprove the sons of Zebedee, when they asked to be the greatest ? And know what I have said to thee, it was by pride to be the greatest that the rebellion began in Heaven : and can men vainly suppose I shall set them up in this manner here upon earth ? Know what I said in my Gospel—Watch and pray that ye enter not into temptations : How different was my caution to my disciples !

And now I shall come to thy Prophecies. It is impossible for man to halt between two opinions ; if he weighs thy calling deeply he must believe thy visitation is so strong from the Lord, to fulfil the Promise I made in the Fall, and fulfil the Scriptures I have pointed out, that no prophet can arise against thee ; or he must believe every line of thy Prophecies to be false. Let them mark from the Scriptures, where I have

placed thee from the Prophets, from my own words in the Gospel, and from the visions of John. So if they believe thy Visitation to be of God, then thy must believe the Scriptures that I have pointed out; then how can Carpenter believe any prophecies that rise up in contradiction to thine? So if he discerns deeply he must discern that *thou art the landmark for men to walk by*, or he must throw all thine aside; and then he will be like the Captain that thought to go before the other, and so split against the rock*. For I now tell thee, if Carpenter, or any man living, points out prophecies a different way than I have pointed them out to thee, and think to get before the other believers by any new plan of their own, their fall will be like the Captain's, who split against the rock; and they will return like the Horse that went home without the Rider†; perfectly so I say to men, *My SPIRIT will leave them, if they grow too headstrong to be guided by my directions through thee.*"

Here is another Communication, which was given me to point out the errors and wrong teaching of Joseph, to exalt Carpenter more than man with pride, to say his heart was "good and pure," which his conduct must now prove to the world is quite the reverse, when they see his malicious letters, which may appear hereafter, that he wrote against his brethren, for obeying the commands of the Lord, and refusing him admittance, as they were ordered, when he and his committee came in disobedience.

Here I shall give another Communication, given September 14, concerning Jacob's sons. As it was explained to me in the *Warning to the World*, that as Joseph said he stood in God's stead, to forgive his brethren, who sold him into Egypt, so the Lord now stands like Joseph, to forgive all them that turn unto him.—

* See Strange Effects of Faith, Book V. page 195.

† See Second Book of Letters, page 68.

“ Know I compared Joseph not in man but in myself ; and all the true believers in my Visitation to thee I have placed as the seed of Joseph : then let them discern, from my Spirit’s visiting thee, every one that seeks against thee is like the Sons of Jacob against Joseph ; because I have told thee *I am the Spirit that visits thee ; and whosoever is against thee, and thy visitation, is against ME, as Jacob’s Sons were against Joseph :* and like Jacob’s Sons, Carpenter and his Six are united together against thee, and against the Communications that I have given thee. So here stand the Sons of Jacob, conspiring together against their brother Joseph : because I have told thee, *in the SPIRIT visiting thee, I stand in Joseph’s stead ;* and all thy true believers I have compared with Joseph’s seed. And now it must be known unto all men, the likeness of Jacob’s Sons have conspired together in Carpenter’s house against MY SPIRIT that visits thee, and against his brethren that are joined with thee, as the seed of Joseph. And, now I will tell thee why I compare them to Jacob’s Sons ; because they profess themselves to be believers in my Visitation to thee ; and yet thou knowest their anger is kindled against thee, because I said, *all that is to be depended upon must come to thee, and through thee, to be acknowledged by thee, as a Visitation from the Lord.* Here thou standest like Joseph’s dreams, to be despised by these Sons of Jacob, judging they shall be promoted to honour, if they can destroy thee ; but know I have said in all my Visitation to thee, it is at MY SCEPTRE *all must bow,* acknowledging ME the PRINCE and the SAVIOUR, *that no single character in Man can be exalted ;* but the general blessings pronounced to all according to the promises that were made to Isaac, that in his seed all the families of the earth should be blessed ; and these are the general blessings for man ; then know, when this is fulfilled, *I must be the ISAAC, and those that are born of MY SPIRIT must be MY SEED.* And

so I have said of Joseph—I AM THE JOSEPH that was envied by my brethren, and it is MY SEED must come to inherit the Promise :—because, I tell thee, these things were never yet fulfilled in men, to have their children possess the promises that were made ; neither was it fulfilled to David ; but know, in the end, when I come to fulfil the whole, it is I *that must stand in these Men* ; that meaneth, *it is MY SPIRIT must come to claim the Promise that was made to their seed*, which meaneth the seed of the faithful. But was this Visitation to come to *Man*, they might place that *Man* to all these characters ; therefore it was never my wisdom to reveal all things to *Man*, when I come in the Spirit to reveal the mysteries of the whole ; because no *Man* shall rob ME of my Honour that is due to my Name alone ; therefore I have chosen a WOMAN to be your help-mate, taken from MAN—that *she may take from Man the honour he attributes to himself, to place to the creature what is due alone to his CREATOR*. And now let them discern from *Man*, could Isaac, or Jacob, make their offsprings and their children walk before ME with a perfect and upright heart ? In thy heart thou answerest, no. And the same I say of David ; then know, to fulfil these promises, it is I that must come in Might, Majesty, and Power, to destroy all the works of the devil, and fulfil the promises made to these men. As they had not power to restrain their children from evil, then know the power must be in ME, to stand in all these Men, to destroy the *Evil* that I hate, and establish the *Good* that I love. So let no man take upon himself a character that is written in the Scriptures, where the promise is made great to his posterity, without he hath power to make his posterity walk before ME with a perfect and upright heart, to obtain the blessings and promises that were made. This thou sayest is impossible for man to accomplish ; then let them know the fulfilment of these characters must come from ME the Living

Lord, who have power to command my children to walk before me for ever ; but my power must be first seen to destroy all the works of the devil, and then establish my Kingdom in righteousness and peace, and pour out my Spirit on all my seed that remain. Then they will see who is the Abraham, Isaac, and Jacob, where every promise stood. Here I have shewed thee that these characters cannot be fulfilled by man ; and now let Carpenter discern how he stands with his men against my Spirit's visiting thee, against my commands, and against my brethren ; but how can he place himself as a Joseph, not discerning Joseph stood alone ? He stands as seven united together against my Spirit ; then let him answer, how he is the Joseph. But he shall find, it is the Spirit that visits thee that I have compared to the Joseph, as standing alone ; and he shall find thy anger was heated by ~~ME~~, to return the answer thou sentest him, when he so unjustly judged thee. Therefore he will find he is no Joseph : but they are complete pictures of Jacob's sons ; because they professed to be believers in my Visitation to thee, and have consulted together as much for thy destruction, as ever Jacob's sons consulted Joseph's ; because thy destruction would be a much more fatal death to thee, than Joseph's death could have been to him. And now I tell thee, if they go on as they have begun, they have sold thee, as Jacob's sons sold Joseph ; that meaneth, they have sold their faith and belief they had in thee ; and, like Esau, they have sold their birthright for a mess of pottage ; that meaneth, *they have sold the birthright they were called to for the fair promises given to them of momentary honours and grandeur*, that they are filled up with ; for as pottage satisfieth a hungry stomach, perfectly so doth praise and applause satisfy those that are thirsting after it ; and this is their delight for the present ; but what will this avail them, when they miss the promised blessings of receiving ~~MY~~ ~~SPIRIT~~,

that I have promised to give my disciples, that are joined with thee, at thy awful Trial ? When I take thee from hence, then I have promised, as the Spirit of Elijah fell upon Elisha, so shall my Spirit, that visits thee, fall on them : and yet I tell thee, this would but make a confusion amongst them, if it was on them already, before I have made every mystery clear, and all to come to thee, and through thee, *for thou to stand the Trial for the whole.* And now discern how Carpenter is going on to begin in the spirit and end in the flesh : therefore I tell thee, many are called, but few are chosen : and now the division amongst the believers, that Carpenter hath caused, though he professed to be a believer joined with the others, and preaching the doctrine of Man's Redemption, yet he is splitting against the ROCK that brings your Redemption ; because I tell thee, it is not any of the prophets that have arisen up in this age, wherein your redemption is pointed out ; *it must come from the Promise that was made to the Woman in the fall ; and by perfect obedience in the Woman that promise must be claimed ;* and whosoever splits against that promise, splits against the whole. For as the disobedience of Saul caused the kingdom to be rended from him ; and the obedience of Abraham caused the promise to be made to him ; then know all men, *from disobedience came the Fall ; and by true obedience comes the promise of your Redemption.* Therefore Carpenter is gone from the very Rock he ought to build upon, *to join with the Woman in her true obedience, as Adam did in his disobedience ;* and this is what he hath professed to be a believer in ; but now is departed from the whole, through false prophets, that I said would arise, to deceive the very Elect, if possible ; and now, I tell thee, without sincere repentance, they are deceived, though they professed to be elect members for my Kingdom ; but if they fall away and do not return,

before the door is shut against them, they are fallen never to be restored.

Here I have shewed thee, from Carpenter, how it is begun amongst the believers ; and how the false prophets are risen up amongst them to deceive them. — But now I know thy pondering thoughts : thou sayest, if it were possible ; — thou judgest it impossible. To thy thoughts I answer : they that are elect members, to be perfect in obedience to all my Commands that are given through thee, from whence this Election came, *they are the elect members who it is impossible should be deceived ; because from Election they must look to the Spirit they were elected by, and without obedience they cannot be called true elect members ; and by obedience they cannot fall.* For now I tell thee this of Carpenter : had he obeyed my commands, given through thee, he never would have been deceived by Joseph ; and know my command as to Dowland was for him to use him tenderly, and to leave the whole to be judged by thee ; in printing the Book he was cleared ; but was told not to rely on all he had heard from Dowland. Now had he done this, he would never have been deceived ; and had he listened to thee, he would never have been deceived by Joseph ; and at the last, had they obeyed, for Winter to come as I commanded, they would not have given Satan the advantage over them ; thus by disobedience they drew off from their Election ; and so they drew off from my Protection. So let all men mark the Words I said to thee — *I will protect thee as long as I can ; and the same I say unto all — as long as they obey, I can protect, and my honour is engaged to protect ; but when they disobey, they rob me of Honour, and themselves of my Protection.* Now I tell thee, it is hard for them to fight against the powers of darkness, who have got grounds over them by their disobeying my commands ; and there must be tears of bitter repentance, if they ever return at all. — But here I

shall leave thee, as before, till thou hast heard from them again."

Here I shall insert a dream I had, Oct. 3, 1805. I dreamt I was at a house I knew not where; but I thought they said it was Mr. Brown's; and all the goods and furniture were out of the house, except some blankets that laid piled up one upon the other, as if upon a bed in a room together. I thought some one said the man was ruined, and they must set all these things on fire, to prevent his utter ruin. I then thought some fire burst in the middle of the blankets and burnt till it consumed them; but I knew not why it was said, burning of them would prevent his utter ruin. To this simple dream I was answered—

" That thou mayest form no judgment of thy own, I brought a mystery to thy view of a house unknown, and the name of one that is dead, as it is known to thee that Brown is. Now I shall tell thee the mystery: as Brown is dead in the body, so is Carpenter dead in his faith; and as the furniture was out of the house, so is all the furniture gone from him; for he is gone from thee, like the bird that is flown; and from the warnings I gave him, by Dowland, concerning thee; so there is nothing remaining but their profession, which they keep up.

So here the furniture is gone,
And empty hearts appear;
But now the mysteries are made known—
They falsely worship there.
In such disguise, before my eyes,
Satan hath room to come;
For mockery there must all appear,
To bring their ruin on;
If they go on as now they've done,
Their dresses let them see;
Deceitful cloathing they put on,
With hearts all gone from ME.
So all may burn, if they'll not turn
And hastily repent,
They'll find the candlestick is gone*,
And I the veil shall rend
From others' eyes—let them grow wise;
For men will go the same,

* See Dowland's Book, page 78.

And so their furniture is gone ;
 I'll put them all to shame.
 So here's the meaning of thy dream
 That thou'st not understand ;
 For Satan strong doth work in them
 'To mock my every hand.
 In he and thee, they plain may see,
 His warnings they've forgot ;
 And so I say they're gone from ME,
 In garments they know not ;
 Shrouded for death to bring them forth,
 If they go on this way ;
 The mockery there I shall not bear,
 My anger soon they'll see
 Will rise and burn, and they may mourn,
 When I unveil the whole ;
 For Pharaoh's wonders will not do ;
 Their magie arts must fall.
 So I'll end here and say no more,
 But further things thou'l know,
 Till every mystery I've made clear,
 To prove their overthrow."

Thus far was written for the press of my dream, and the communication that follows it, Nov. 30, 1805, when Mr. Sharp came with a letter he had received from Mr. Carpenter, in answer to a letter he was ordered to send him, as Mr. Carpenter said, in answer to Major Eyre's letter,—“ That I, and I only, had hold of Joanna's left arm on Tuesday the 11th of Dec. 1804, in her return from the field to my house, I protest solemnly.” He further adds to Major Eyre—“ I consider it no crime in Joanna; because she mistakenly believes it; but I shudder for the consequences that must await those who can say it without knowing; some of whom must know the contrary. Can it be possible any can be so lost to justice, to honour, to the welfare of their families, to their immortals souls, and everlasting happiness, as to support falsehood in a case where they cannot be benefited even here, and can have no motive, but to please others, and hold them up in iniquity? This may appear a trivial matter, but it is one of the utmost importance for the cause; and alarming in the extreme in its consequences will it be found for those who are thus wilfully daring the vengeance of Heaven.”

In answer to this letter I was told that Mr. Carpenter had written his own condemnation in every line ; for he had lied unto God and man, in a thing that was of no consequence to him, had he not given the Spirit that directs me the lie, which was daringly presumptuous against the Lord ; and that he should find to his shame and confusion, by the fulfilment of the communication that was given me in answer to who led me out of the field ; and who were the Rev. Mr. Foley, and Major Eyre, which never once slipped my memory, as it was a thing never forgotten by me ; therefore I was ordered, as Mr. Carpenter had so boldly lied to God and man, to have Mr. Sharp to write to him, and demand who had my right hand when he had my left. Mr. Sharp obeyed the summons, and wrote him the following letter, in answer to the same assertion, which Mr. Carpenter made in a letter to him :

“ Sir,

Nov. 28, 1805.

In reading over the latter part of your letter to me, dated Nov. 22, you mention these words, - *viz.* - “ And that I had hold of Joanna’s left arm from the field to my house at the trial.” Now, Sir, in order that I may know your *real meaning*, it is necessary to know what day of the Trial this alludes to ; was it on Tuesday, Dec. 11, 1804, that you say you had hold of Joanna’s left arm and led her out of the field to your house ? or was it after she came into your garden that you had hold of her left arm to the house ? You are also requested to inform me, who it was that had hold of Joanna’s right arm at the very time you say you had hold of her left ; and can you also declare what happened to Joanna at the gate coming from the field ? It is further demanded of you to send the names of those witnesses to your assertions in this matter. I shall at present decline any further notice of the other parts of your

letter, to yourself, which may be hereafter answered to the public.

(Signed)

W. SHARP*.

P. S. Every person who is desirous to have a character for to be a friend to truth, cannot be too exact; therefore you will not only mention the names of the witnesses, who saw you having hold of Joanna's left arm, but *where* it was; and particularly the day, as my situation on the 11th prevents me being a witness, and makes me wish to hear from each party, that I may know the truth."

When this letter was sent to Mr. Carpenter, his own conscience condemned him; he could not tell what happened at the gate, as he was not near me when I came out of the field; neither could he tell who had my right arm when he had my left; because he had not my left arm at all, as Major Eyre went through with me to the house, after Mr. Foley left me in the garden. So as he could not answer, when clear matter of fact was demanded, he sent back an insolent lying letter, refusing to give any

* Many of the believers have come forward with their testimony of the manner of my coming from the field; and amongst the number Mr. Goldsmith sent a letter, with an account of what he saw, which agrees with all the rest; and the particulars he states thus: Myself, with Mr. Nisbet, Mr. Stocks, and Mr. Jones, were stationed at the upper gate, when on a sudden we saw the mob break in at the bottom of the field. We then left our station, in order to render you what assistance we were able; and a storm coming on, at that instant I saw you coming from the platform, Mr. Foley having hold of your right arm. I instantly made towards the gate leading to the garden, that was opened for you, when looking round, saw a second time Mr. Foley, and Major Eyre, coming towards the gate, and you having hold of their arms; Mr. Foley with your right, and Major Eyre your left.

After crowding some time you got in at the gate; I then saw your shoe down at heel, and said to Mr. Foley, Stop, let me pull my mother's shoe up at heel; Mr. Foley then stepped forward to let me pull it up. I do most solemnly declare, that those two had still hold of your arms, and conducted you into Mr. Carpenter's garden; and Major Eyre returned, and said, they had got you safe, and he was happy. I further recollect, that when you quitted the platform, I saw Mr. Carpenter standing still, singing a hymn, when you was near the first gate; therefore am as confident of the transaction as though it had been yesterday.

satisfactory answer to the letter that was sent. He begins his answer to Mr. Sharp, saying, "No wonder that you, whose prevarication laid the foundation stone of the present division should suspect others of it."

In this manner he waives the subject, and will give no satisfactory answer. This provoked me to anger and indignation, to hear a man so bold and confident in lies, to say Mr. Sharp laid the foundation of our division, which he had no more to do with than a child unborn ; for Underwood and myself concealed from all my friends the division between Mr. Carpenter and me, from May till this last discord broke out ; and then it was I my own self told Mr. Sharp of his conduct, that I had before concealed. So no foundation of division between Mr. Carpenter and me was laid by Mr. Sharp ; the foundation sprung from Joseph's communications, and Mr. Carpenter's giving mine the lie, to support the other. This was the corner stone and the foundation of the whole ; and this provoked me to anger, to think he should lay his own conduct upon an innocent man, who had nothing to do with our divisions, only believing the Spirit that leads me is of God, and the Spirit that leads Joseph is not : but in this, had Mr. Sharp believed like Mr. Carpenter, that Joseph was right, and I wrong ; then Mr. Sharp and I should have parted, as Mr. Carpenter and I have done ; and then his words would have been true, that he said to Underwood and me, when we were at his house in May. I will not be as presumptuous as he was ; for he spoke the words as follows : he said, "God is not true if Sharp doth not turn your greatest enemy ; and you will be removed out of the world on his account ; and he will become a vagabond." This presumptuous speech I would not dare to imitate, to say that God was not true in any matter ; because I believe God is a God of Truth, however wrongly judged by man. And yet I confess, Mr. Sharp must have turned my greatest enemy, if he had acted like Mr. Carpenter ; because the whole of

my writings and every thing have been committed to Mr. Sharp's care. So if he had acted deceitfully, he might have kept back the whole. These words, Mr. Sharp was ordered to write to Mr. Carpenter to know by what authority he made that assertion. He then evades the truth by saying, we blended a dream of Mrs. Adams and his opinion with Dowland's communications. This abominable falsehood provoked me to anger ; he spoke the words perfectly as they are penned ; we heard nothing of Mrs. Adams's dream ; neither did he tell us on what grounds he built his assertion. To enumerate all the falsities that are in his letters would be waste of time, as I may have to enumerate them hereafter, when he publishes to the world, as he says he is going to do : but let him take care he doth not publish such lies to the world as he hath written to me and my friends. Nothing hath caused more discord and warmth with me, than the false insinuations and lies in his letters, concerning me and my friends. If it had only been about Joseph, we should have separated without this contention ; for I should not think it right to confine any man's faith ; neither have I been warm against the believers that are fallen off. If they judge they have a truer prophet in Joseph, to Joseph let them look ; but as for me and my friends, we cannot depend on one whose prophecies we never saw true ; and all that I have seen of them hath been explained to me, that Mr. Carpenter will surely find them false, to his own shame and to his own confusion ; because he hath trusted to lying wonders, that it is astonishing to me how any man can credit them. One thing in particular I shall mention : he sent a letter with a communication from Joseph, Oct. 14, inclosed to a friend of mine, for me ; but as he had refused to send by the hand I was ordered to receive letters from him, I was ordered not to see the letter, or know the contents, till the letter was returned back, telling him, if he sent the letter to Mr. Tozer, as he was ordered, the letter should be answered to

him ; but my friends were ordered to mark the contents, and let me know them after the letter was returned. So the contents of the letter they have now been ordered to pen, which were as follows, from Joseph :

“ A mighty angel, even Christ himself,
Now descends from heaven
To intreat her— for his own dear sake
Forgive, as she hopes to be forgiven.”

This letter being returned by my friend, and desiring him to send it the way he was directed through me, he thus returned my friend for answer :

Sir, the letter I sent to Mrs. Southcott was in obedience to what I firmly believe a command from heaven ; therefore how it is received is no part of my concern.” But as much as he judged it a command from heaven, through Joseph, he refused the command, that was given through me, to send it as he was ordered ; so I know not what the letter contained, only these few lines that astonished them all, which were given through Joseph ; and to these lines I am answered by the Spirit—

“ These are the things I warned of in my Gospel, of false Christs arising to deceive many ; and now I tell thee, if Satan had not blinded their eyes, and hardened their hearts, they would see they were lying wonders ; wonders that never came from a God—to come down from heaven and ask the forgiveness of his creatures. Oh, vain and simple men, to think I come to ask forgiveness for my sake ! Unto whom was this forgiveness to be intreated for ? But I know thy pondering thoughts : thou sayest in thy heart, he could not presumptuously mean that I came to intreat forgiveness for myself ; he must mean I came to intreat thee to forgive them. This thou sayest must be their meaning ; and to thy thoughts I shall answer : What then do they make of ME ? A God without power, either as a father, or a master, that I should go to a man to make intercession for ME.

Hath not a master power over his servant ? a father over his child ? and have I not power to do the same ? but must I resign my power to man, and stoop to them, as they suppose ? And like their words hath been their conduct, for ME to stoop to man, and not man to ME ; but they shall know I am thy master ; and thou art my servant. If I say unto thee go, thou goest ; if I say come, thou comest ; if I say unto thee do this, thou doest it. In like manner I am thy father ; and as a dutiful child obeyeth his parent, so in like manner thou obeyest ME in all things. So if I had wanted thee to forgive Carpenter, it was but for ME to speak the word unto thee, and I know thou wouldest obey whatsoever I commanded, without my stooping to man for him to intercede for ME ; for as a master directs a servant, and a father his child, so have I directed thee in all things ; and so I shall go on to direct thee. I do not want wisdom, I do not want power, to lay my commands and restraints upon thee ; neither do I want the interference of man, to intreat thee to do what I cannot do myself, by laying my own commands. So here I tell thee, in this belief they have exalted the creature above the Creator, to say I should come down from heaven to them, for they to make intercession for ME. But let them discern how all my commands are obeyed by thee ; then they would know Satan was the mighty angel, that came with mockery in my name, to make ME appear coming down to stoop to men, not having power enough myself to give my own command to thee, that thy anger should go no further, if it had been my will to put a stop to thy anger ; but how shall I stop thy anger, when they are going on to provoke ME to anger and indignation against them ? But thou sayest in thy heart, they do not allow they have done wrong against thee or ME ; then whose forgiveness will they say I come down to ask and intreat her to forgive for my sake ? Here thou sayest thou canst not tell what they mean by the words ; but this I tell thee,

they were spoken by the devil in mockery against ME ; and with the same mockery they are going on, thinking I am coming down to stoop to man, to set him up as my superior, having more power than I have myself ; the power of heaven must be denied, if they believe the Son of God came down to intreat forgiveness from man or woman ; or for them to make intercession for ME ; and yet in this manner they are going on. And now discern from these words, which I tell thee came from the devil, and by his command they sent it to thee ; but when I sent my command, that they should send it to thee by the hand I had commanded, he refused to send it that way ; so let all men discern how ready they are to obey the commands of the devil ; but every command of mine they have refused ; but had they obeyed my command, to send it the way I ordered, I should have shewed them what blasphemy they believed, what lying wonders they had sent, to believe the Son of God came down from heaven ; who once died for man, is now come down again to make intercession to man, to intreat him to make intercession for ME ! Here is the blindness of man, not discerning the footsteps of Satan ; and in this way he drowns their reason ; for I shall place it to thee every way : if they allow my visitation to be to thee, and judge I had not power enough myself to direct and command thee, but must go to them to intreat for ME, then they must judge the power of the creature is above his Creator ; but if they judge thou art going on under the influence of the devil, guided and directed by him, obeying his command in all things, what have I to do with thee, to intreat thy forgiveness, either for myself or man ? Then it is thou that must be the transgressor, and intreat the forgiveness of God and man. This every man of sense must discern, how blindly they are going on by the devil : and of this they are willingly ignorant. Perfectly like the words sent to thee, by

Satan's direction, so is all their conduct, judging a God must come down to stoop to men, filling themselves up with lying wonders, that never were nor ever will be. I ask thee on whom happiness depends? is it on the power of God or man? In thy heart thou answerest in the Lord: then shall I come down to stoop to man? I tell thee, No: and he shall know I will not stoop to him; neither can he deceive ME; and yet without such men my Bible could not be fulfilled, to prove to all men the end is at hand; neither could thy Prophecies be fulfilled; for know, I have said, as the rebellion began in heaven with the angels above, so it would begin with men upon earth. But this likeness could not take place, if it did not begin with men that were united together to sign for my kingdom, as the angels in heaven were in my kingdom above. So these have signed for my kingdom below; and here is begun the rebellion and separation, the one part is joined with the woman to be their helpmate, as I designed her at first, to enjoy the kingdom prepared for man before the foundation of the world was laid; and know the Promise that was made to the woman. So here is one part joined with the woman in my decrees, that I pronounced from first to last, while the other is gone from my decrees, as the angels in heaven did—

So here I say the war's begun,
 And so I say it will go on,
 Until the ending all will see,
 The way the angels fell from ME.
 And so they'll see the fall of man,
 For to go on as they've begun,
 Until their falling all will see,
 The way that men will fall from ME.
 For with the woman they'll not join,
 Where Satan strong their hearts can bind;
 For in rebellion, like the first,
 Against their Maker men do burst;
 Because it was my just decree
 To bring my kingdom in this way,
 As I did promise at the first;
 And so the ending I have plac'd;
 But as the Serpent did begin,
 I say, at first, he is going on

To bring the Fall of Man the same,
 As he the angels did inflame,
 Proudly to swell against their God,
 And so these paths he'st always trod,
 I say, to swell in men the same,
 Their hearts with pride to set on flame,
 They may not stoop unto my will;
 But I their stubborn hearts shall chill—
 If they don't hasty now repent,
 For so they'll find my mind is bent;
 For deep's the shadow that's begun;
 The mystery no one doth discern,
 Before I make the mysteries clear,
 And then the shadows will appear."

The remainder of this communication will appear hereafter, as it is too long for this book; and I wish the readers to understand that all these communications, as far as the explanation of my dream, have been read to many witnesses at the times they were given, as the dates are put to them; and all collected together with many others; and as many of them as time would permit read to the judges and jury, that they might be clear in judging the truth of the words—that *I was led on by the same spirit as when all my former communications had been given.* This was done that all might be clear before they signed their names, to be united with me in obedience, according to the commands given through me. As this book will not contain sufficient information to give a clear understanding to the readers concerning this meeting, and their answers, I shall continue it in another book, that all may be able to judge for themselves between Mr. Carpenter and me, his friends and mine. And in what manner they mock the obedience of my friends, I was answered—“Carpenter and his friends are the perfect likeness of Pharaoh's magicians and Moses: and know, there were many likenesses wrought by Pharaoh's magicians as I wrought by Moses; but it was the end that discovered whose working was from the Lord. And now mark what I have told thee, and what I have compared the end to, of Satan's destruction, and his followers, to Pharaoh and his fol-

lowers ; and now to show the perfect likeness, Satan hath begun to work in man, with all his magic arts as he did in Pharaoh's magicians. But know I have told thee, I am the true Moses that visits thee ; that meaneth, my Spirit that visited Moses, when I sent him to deliver the children of Israel, and freed them from their bondage, *AM now come to visit thee, to free men of the bondage of the Fall.* So now is the time for men to see *who is the TRUE MOSES, and who are Pharaoh's workers.*"

So now time will make it clear, who is the true prophet, Joseph or me ; but I never saw a true prophecy from Joseph in my life ; yet if Mr. Carpenter hath any prophecies by him of Joseph, that will justify his conduct, I now say he doth no justice to himself, if he doth not bring them forth. In a cause like this, it is every one's duty to try and prove the spirits, whether they be of God or not, to bring the teaching forward to the world, to prove from the truth that we have grounds to believe the visitation is from the Lord. So no longer let Mr. Carpenter say, Joseph is visited by the Lord, if he be ashamed to have his works appear. I have assigned my reasons to the public, why I have done all I have done, to justify myself ; and now I wish him to do the same, if he can justify himself, from any true prophecies that he can depend on, to act as he hath, to forsake me, and trust to Joseph.

To be continued in PART V. with further Communications respecting

MR. CARPENTER and the Nation.

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PART V.

Dec. 17, 1805.

IN my last Book I have shewn to the readers how Mr. Carpenter's conduct was foretold ; and how it was laid before the judges and jury, to shew them plainly that the same Spirit of Truth visits me now, as hath visited me heretofore ; and this my friends being convinced of, made them unite together not to disobey the commands of the Lord, that were given through me ; as they were all convinced I was now led by the same Spirit of Truth as before ; and as they were commanded not to admit Mr. Carpenter without he brought forward the Sealed Letter, they stood in obedience to the command ; and at the same time united together to send him a joint letter, that they would give themselves the trouble to meet him the week following, if he would bring forward the sealed letter, as he was commanded ; and without it they were forbid to meet him. In answer to their letters Mr. Carpenter and his friends sent back their final answer, that they would not bring forward the sealed letter, but sent abusive letters, mocking the obedience of my friends. I shall insert some of their words to the public ; but as their letters are written in such abusive and contemptible manner, I shall not pick the pockets of the public by printing them, which I myself can make no sense of ; but I shall take notice in what manner they mock the obedience of my friends, that every believer may judge what wrong spirit they were filled with ; as no man, that is a believer in my Visitation, can ever countenance disobedience, which caused the

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fatal ruin by the Fall at first ; and yet they mock the obedience of my friends in these words :

“ What a puppetshew business you made of it on Wednesday ! Pretended to sit as judges to judge supposed criminals : cited thirteen before you ; and when they came, dared not see them : what courageous Falstaffs you were, after you got over the fright our appearance had given you, and we were departed ! ”

This answer astonished me, how men that had once professed to be believers in my Visitation, and some that had sworn unto the Lord to obey through me, should then come forward with greater mockery than the unbelieving world, to mock the obedience of my friends ; because they would not admit them in disobedience. They were never desired to come before them without bringing the sealed letter. That the truth might be proved, what that letter contained, was the design of the meeting. As to disputing of other things, it is of no use, and to no purpose ; the world at large cannot be convinced, or have any knowledge from private disputes ; the design and wisdom of the Lord in this is to make all things clear to the world, who is the false prophet, and who is the true, by laying the whole truth before the public, that the world at large may judge for themselves. So what hath been done in secret must be made known in public. This is not a thing to be trifled with, when we come to speak of Visitations from the Lord, and two people are visited by different spirits, one contradicting the other ; then the truth must appear, that the world may know who is visited by the Spirit of God, and who is visited by the spirit of error : for the truth of the Gospel must now appear, that false prophets will arise ; and the truth must be made known, to prove who the false prophets are. Therefore a private meeting, in a cause like this, is useless ; besides, the truth hath so much been wrested and turned on Mr. Carpenter’s side, and so much variation from

the truth of the words, that no private meeting can clear up any truth with Mr. Carpenter and his friends; but when all is in print, then the words cannot be turned another way, as he turns them in his private conversation. So had a meeting taken place with his friends and mine, I have no doubt, but many false reports would have been asserted on their side, as they asserted by whom I was led out of the field, and other words, that they have turned. So as the Lord knew that the truth was not in them, the meeting was wisely ordered not to permit them to be admitted, without the sealed letter, to clear up the truth of what it contained, which was the sole object of their meeting; as all other things are to be laid before the public in print, that every one may judge for themselves. So my friends were no Falstaffs, to meet together to have the truth cleared up concerning the letter, if the others brought it forward; and offered to give themselves the trouble of another meeting, if they would bring it forward the week following. So here let the world judge between them and me, where the falsity and deceit lie. They were afraid to bring the letter forward; because they knew their deeds would be reproved, if the sealed letter appeared: so they were the Falstaffs, and not my friends.

Now I shall come to my Prophecies, and point out to the world at large the words that were said to me in March 1802. After the peace was proclaimed in 1801, and we had had a plentiful harvest, so that peace and plenty appeared in the land; and I heard many say that they thought every nation was tired of war, that we should have no more in our days; I had a communication given me, that we had only seen the shadows of the wars that would be in all nations; and was ordered to take my books in my hand, which were the first six books, printed at Exeter, of the *Strange Effects of Faith*, and then I should be told of the pages respecting what was

hastening on, which stand at the end of the *Seventh Book*; for every one to see that I bring forward to the world nothing but the truth, that these things were said to be hastening on, and put in print when all judged it was over. The 8th page, 1st Book, may not be discerned by the public to be of any use, to tell what was hastening on; but to this I answer, let men mark the words, in answer to the opinion of one of the methodist preachers, who judged that the storm was over. He erred in judgment, as well as stumbled in visions, to judge that the storm was blown over; for then it was said to be hastening on, as the page was ordered to be marked; and discern the page through where the promises are made great to those men who searched out the truth:—

“ He that doth obey will come:
And when he hears will not condemn;
But Oh! thrice happy is the man
That doth begin and will go on,
Till every curtain is drawn back,
To know and prove if I do speak.”

Here *Man* alludes to all men that would diligently come to search out the truth. And now discern, how many men have come from different places to seach out the truth, since 1802; and how zealously they are going on to publish the truth. And now come to the 27th page, that was said to be hastening on, which was my whole prophecies, given me in 1792.—

“ As I kept nothing from Abraham, I will keep nothing from thee; thou shalt prophesy in my Name; and I will bear thee witness; what I put in thy mouth I will do upon the earth. The pestilence and famine shall go through the lands; men’s hearts shall fail them for very trouble; because they have not known the Visitation of the Lord.”

Now let men mark what hath followed in Spain, Gibraltar, and other places abroad: complaining of famine and pestilent diseases; and what fatal destruction hath followed since 1802, that this was said

to be hastening on ; for my prophecies go to all nations to the ends of the earth.—And now come to page 29,—where all the tumults of the war were shewn me to fill the heavens, which was said should fill the earth ; and the Second Psalm should be fulfilled :—

“I'll crush them every where,
As massy bars of iron break
The potter's brittle ware.”

And now come to page 37, where it is said men must sound the coming of the Lord :—

“But first his thunder must before him roll,
To break in pieces the most stubborn soul.”

And now let men discern, how many are gone out to warn of the coming of their Lord ; and how stubborn are the hearts of men of every nation, who have heard of these things, which we may discern from the Germans in our land, as well as the people of other nations that are in our land. These things are despised : so without these judgments and fatal destruction, we may clearly see the truth of the prophecies—they never will regard the coming of the Lord, before their hearts are bowed down with sorrow. Now as we see the truths of these pages, which were said to be hastening on, we are to hope for the fulfilment of page 46, which the world may say they cannot see any truth in at present ; and yet we may discern the truth of these words—

“ That Satan's reign hath been so strong,
With thousands he did clear,
'Tis time for David now to come,
With his ten thousands here”—

To be our mighty Counsellor, our Advocate and our Friend. This, if we discerned it, is the evil of sin, which brings the evils of war ; and from whence all these evils sprung we should see the truth of the words—And now come to page 79—

“ Could they discern how I do warn :
 No learning can appear
 To shew I shall bring on the storm,
 And every dangers near ;
 For fatal scenes are coming on,
 That every soul shall see.”

Now we see these fatal scenes are coming on in all nations, and the storms are rising high, as it was said ; and yet we may discern the promises made strongly to those who rely on the Lord.—And now come to page 87, where it is said—

“ Now my Sword it shall like fury smoke ;
 The hearts of men I'll surely bow or break,
 Just as the millstone did before the time ;
 I say of all men, they are totally blind ;
 For darkness o'er the earth will sure abound ;
 Yet you, enlightened land, his praise resound ;
 The glory of the Lord shall in thee rise,
 And his Salvation shall be in the wise.”

Now if we discern what is happening in all nations ; and how many in this nation who are wise to discern the truth, from the Scriptures, and from the Prophecies ; how carefully they are weighing the whole together ; and deeply weighing the pages through, we should see the truth in every line.— And now come to page 109, which was then said to be hastening on :—

“ The Second Psalm to all is come :
 My Sword is drawn, and dipt in blood ;
 'Tis time for man to know his God ;
 For conquering now I'll conquer all,
 And fast the deluge down shall fall,
 Till every nation, you shall see,
 Will each fall down and worship ME.
 I'll trifle now with man no more ;
 My sword I'll send from shore to shore,
 Until the nations do comply,
 And in the vallies humbly lie,
 To worship at Emmanuel's feet ;
 Now I've begun, I'll finish it.
 But if your peace you'll keep at home,
 My mind and will must be made known.”

Now if they discern from these pages, they will see the threatenings are more severe to other nations, than they are to our own land ; because the promises are

made to our own land, to be very great in the end, to those that do not harden their hearts through unbelief. Now come to page 120 : there it is said of the heathen nations—

“ With them I shall next begin ;
For the rebels all must perish,
That wont put their trust in ME.”

Now let men discern the pages through.—And come to page 160, where it is said—

“ Christ and his flock now together must stand,
And prove from these Visions my kingdom’s at hand.”

And now discern how many are gone out to prove the truth of the words, that the Kingdom of Christ is at hand, from all they have seen and heard.—And now come to page 172 :—

“ For like the Visions I shall now go on,
And fix my army in the sons of men.”

Now let men discern this page through, and then they will discern in what manner all was spoken, and in what manner all is going on.—And then come to page 180 :—

“ The sword was brandish’d, and the powers do weep,
Which made the sword to brandish all abroad ;
And every nation feels the glittering sword—
If not already, it will so come on,
And every land will find my sword is drawn,
Till men I’ve conquer’d, and they’ll all submit
To lay their jewels humbly at my feet.”

Now if men read my *Seventh Book of the Continuation of Prophecies*, printed in March 1802, they will see at the end all these pages, which I have mentioned, were then said to be hastening on ; so if men ask where my prophecies are, let them read the *first seven books*, and weigh all that hath happened abroad and at home ; then they will see where the truth of the prophecies are.—And let them mark what is said in the *Second Book*, page 56 :—

“ Because the wars most dreadful will abound ;
And in this land you’ll hear the dreadful sound.”

This was said to be coming on, in 1801, at the time we were looking for peace. And now let us observe what dreadful sounds we have heard in this nation, of the wars, and other distresses, which have happened to the nations.—And then come to where it is spoken concerning the vials, *First Book of Sealed Prophecies*, page 81:—

“ The dearth in France, you know, did first abound,
Before the other vial was pour'd down;
So in all lands it sure will be the same:
One vial is pour'd, another will come on;
One vial after another fast shall go,
Till every vial is poured here below.
In no fix'd kingdom have I e'er decreed
The burning sun shall burn up every weed:
I'll be a man of war in every land;
My sword shall glitter, that they all shall know;
My spear is ready, and I've fix'd my bow.”

Now if we discern, from these pages, in what manner it was spoken; and discern the dearth that hath been abroad, before these awful judgments of the sword came on, we shall see the truth in every line. Mark the dearth in Spain, and the fatal disorders there, before they were engaged in this destructive war. If we take the newspapers and point out what hath happened, through the scarcity and dearth, in many other places, as well as Spain, we shall see the truth in every line.—And now come to what hath happened in Germany. Extract of a letter, dated Oct. 23, 1805, from a gentleman in Germany to the religious society in London, taken from the *Evangelical Magazine*.

“ The whole of Germany and the northern nations are in arms. It is awful indeed; for all the violence of this tremendous storm falls upon our poor native country! Last summer there was such a scarcity in several parts of Saxony, Lusatia, Silesia, Bohemia, Austria, and other neighbouring provinces, that many baked bran for bread, and used grass for vegetables; some people even went to those places where dead horses were thrown and fed upon their

flesh ! Now, in addition to the usual population of the country, there are 150,000 men coming from the west, and more than 100,000 from the east, who must also be fed ; and in the northern parts the harvest has again been very scanty. My very heart bleeds at the sight of this universal distress. Oh, that some relief might be afforded us ! and, perhaps, our hopes of receiving some assistance from England may not be disappointed, as it will be universally acknowledged that *we suffer*, in order to avert the storm from them."

Now as many of the Germans, as well as the people of this nation have mocked the prophecies, and have asked where the truth of the prophecies are now, when things have not come to their expectation in this land, I was answered, when this news came, I should point out to them where the truth of the prophecies were ; and how they were spoken of every nation. In answer to their letter I was answered in the following manner :

"They should see what was spoken in 1792, that men's hearts should fail them for very troubles ; because they have not known the visitation of the Lord."

But as I have pointed out already what would happen in other nations, I need not enumerate them again, but come to the answer concerning Germany, that they should discern these truths were there.

"So let them boast no more, where the truths of thy prophecies are ; to their sorrow they have seen it ; and to their sorrows they have felt it ; but let not men think I shall stop there. If this land go on to mock like them, they shall feel where the prophecies are, as the Germans have ; but I do not tell thee, in so awful a manner ; because it is known to ME, there are thousands in this land, who will fear and tremble. And now mark what I told thee before : the land where thou wast born was surely blest above the rest : and know I said, a happy isle might Eng-

land smile, if they believed in my Visitation to thee. And now I tell thee this of England: if they begin to be awakened from what hath happened to the Germans, and other nations, then they may say, these nations have suffered for your sakes, that ye may fear the rod, and him that appointed it. And know what I have said in thy writings—It was other nations I should shake to awaken this land; but now I tell thee, if all that hath already happened in every nation, and every isle, and the burdens and distresses that have been at home; if all these things do not awaken your land, then, I tell thee, thy pains and sufferings, which are but a shadow, they have to fear. So if they ask, where the truth of thy prophecies are, point out to them what hath happened in other nations; because I told thee, there my judgments would begin, to awaken this land. And know I said, as thou didst go from field to field, to dispute with Satan, so should I go from nation to nation; and now let them discern what hath happened in these nations that are abroad. One thing I shall call to thy remembrance: thou didst not dispute with the powers of darkness long in thy Brother's house, neither in the garden; but went from field to field, before the storms and tempests arose; and then thy disputes were at home in the house. And know, the house I compared to this land: but the fields to the nations; for know I said, as thou didst go from field to field, I should go from nation to nation: and this sheweth that I compared the fields to the nations that were abroad; and the house I compared as at home. And now call to thy remembrance, how many days thou tookest thy journey one way, from field to field, before thou changedst it the other way; perfectly so, I tell thee, am I going on with the French nation. And now I tell thee this of the Germans: they have suffered in England's stead, if England take a warning by

it. And now call to thy remembrance what I said in thy writings—

Their armies great I'd turn another way—
 But now, O England, mark what I do say :
 The armies great are turn'd, as I decreed,
 Another way, to make the mockers bleed ;
 Because the Germans they are in your land,
 And of their mockeries let men understand ;
 And this I've turn'd to make you mark the whole,
 That true thy prophecies on all do fall ;
 And true, I tell thee, all will find the end,
 Till every nation they will bow or bend.
 So if thy prophecies men all weigh'd through,
 They'd see the truth was plain before their view,
 Guarded by soldiers let the sword go on,
 Till to the purpose every soul doth come :
 And now the glittering sword they all may see ;
 As I foretold, surrounded now they be ;
 But know I said, the land where thou wast born
 I'd surely bless, if men did not me scorn :
 A happy isle ! may thousands smile,
 If they believe my word ;
 'Tis other nations I should shake,
 That they may know their Lord.
 For surely blest, above the rest,
 I said where thou wast born,
 They'd surely be, if they would see,
 And not my offers scorn.
 So now I say to thee this day,
 The Germans truly spoke,
 To say they suffer this for ye,
 Because too much they mock'd.
 But England here may stand in fear,
 If now they mock the same ;
 And weak as thee they'll surely be,
 If now they mock my name.
 The type is deep, your land may weep,
 And now begin to fear,
 If they go on as they've begun :
 The ending of the year
 Thou suffer'dst pain that did remain
 To bring thee weak and low :
 I said the shadows thou sustain'd ;
 And all will find it so.
 But I'll end here and say no more ;
 Thy writings thou must see,
 And all together now compare,
 For deep the types they be."

Now that the readers may understand this Communication, I must refer them to the year 1792, when I went from field to field to dispute with the

powers of darkness ; it was said, so the Lord would go from nation to nation ; but in another Communication, that is not in print, it is said—

“ Surely blest above the rest,
I say, where thou wast born ;
A happy isle ! may thousands smile,
That don’t my offers scorn.”

This I never understood till now, that it alludes to the nation at large : I only thought it alluded to Devonshire, the place where I was born, before this Communication was given me—that it alludes to the nation at large. And now I shall come to the 41st page, *First Book of Sealed Prophecies*—

“ Fast the storms are hastening on :
But if England does awake,
And come to perfect day,
'Tis other nations I shall shake :
The sunshine here you’ll see.”

Now I shall come to the 53d page of the *Word in Season to a Sinking Kingdom*, in answer to my dream, May 23, 1803. I dreamt I was carried through the air and saw a dark cloud like the shade of trees, where two grey horses started out with fury and ran with swiftness through the air. This was explained of two great monarchs that would start out with fury to the battle—

“ And wars would fast abound :
For all my Bible I'll make good,
That men may judge the sound.
It now is come to every land,
And fast it shall appear ;
But now if England will awake”—

(It was said)

“ Sennacherib here should not appear,
With all his boasted pride.

Now you may discern, from this page, in what manner things were then spoken ; and I shall give the reasoning of the Spirit to me :—“ That men should mark the time of this dream, and the Com-

munication, how it was given at the beginning of this present war; and now let them discern how Buonáparte was preparing to come into your land, before these monarchs started out to prevent him. So if men discerned thy writings, and my footsteps, they would see the way I am working round to fulfil the whole. And know I said, if England would but take care, I should rid him from this coast. So far hath been my restraint to keep him from this coast, while my servants are gone out to warn the nation, and invite the people in different places; but though I have forbore so long, and kept back the stroke from England, for the sake of my friends and followers; yet, I tell thee, it is time for my enemies to fear and tremble. So let them weigh deep every line in these pages, that I have ordered thee to point out and go in print, to awaken and convince the unbelieving world. But where is the man who can answer my demands, when I come to make this enquiry: how a Woman without the Visitation of my Spirit should foretel all the wars and tumults, distresses and perplexities, that would happen, before any began to appear in 1792; and after all these things had appeared as shadows, and seemed to be past and gone, that the storm seemed overblown, peace and plenty pronounced in your land, then to publish to the world all these things were hastening on? This, I tell you, O simple men, would never come from a woman's head, nor from the judgment of men. Would they not say all these things were fulfilled by what was past, without saying the substance was to come? Here let men discern their folly, from the judgment they draw: would an impostor have said these things were to come, when they appeared to the world they were past? And how soon would thy writings have been condemned by every man, had peace and plenty followed to this day? And will they say, it was thy wisdom to know all these things were hastening on? And now I warn them

all to judge from the truths that have followed, from the first to the last, what they have now to expect, if all my labour of love be in vain to man.—And let them discern, from every page, in what manner the whole is fulfilling, as I ordered thee to point out. So now let them shew where the truth of thy prophecies are; and let the unbelieving world fear the things that are to follow; because I have kept back my judgments from falling heavy upon this nation, to try them; and so I have spared them year after year; and let them mark what I have done to my Vineyard: I have warned them by my Spirit, given through prophecies; I have warned them by my servants, whose hearts I have worked upon, that are joined in heart with ME, to long for their coming Lord.

And now come to Carpenter: and know what I have compared him to—the professed believers of my Gospel; because he hath professed a belief in thy Visitation, and boasted how much he hath done in the cause; but when I come to put him to the trial, to shew his heart and faith in thy cause, it is known to all he drew back; professed to believe one thing, and disbelieved the other, relying more on Joseph's words, that exalted him as the creature, than he relied on thine, whose writings give all the honour, praise, and power, to thy Creator. Now here I tell thee, he is perfectly like the land, and like thousands of boasted christians, who profess to be zealous for my Gospel; and yet, like Carpenter, they are denying the truths of my Gospel, that must fulfil the whole. So they profess to believe one thing, and deny the other: Carpenter professed to believe all thy writings, that give any praise or honour to him; but where the Communications robbed him of his honour, know that he was warm against them; perfectly so is the state of mankind, who profess to be zealous for my Gospel. Where they find themselves honoured by preaching,

they will profess themselves zealous and true believers of my Gospel ; but when I come to rob them of honour, and shew that the knowledge of the fulfilment is not in man ; that this Revelation must come from ME ; here, like Carpenter, their pride swelleth, and they will not stoop to any knowledge that lessens their pride ; because it is the pride of men to boast of their knowledge they have in the Scriptures ; and it is the pride of man to boast, like Carpenter, what answers they have got to their prayers, as he boasts by Joseph what answers are given to him. Here the self-righteous world and Carpenter stand together in a perfect likeness, the one in my Gospel, what they profess to believe ; and the other in his profession of what he professed to believe in my Visitation to thee. He professed to believe in thee as far as it lifts him up to be an acknowledged chosen servant in the work of the Lord. This he professes to believe, as it is for his honour ; and thus far the professed Christians will profess a visitation of my Spirit, to call them forth as servants to preach the Gospel : thus far is the perfect likeness in Carpenter and the professed Christians. And now come to the Fallen Fruit* : and know I told thee the time was come, that judgments would begin at the House of God ; and I shewed thee in a dream and vision of the night, where the trees were standing joined together, and the branches were running one into the other. There I shewed thee the fallen fruit, and ordered thee to look up and see the fruit that were on the trees, that when ripe they would be good. Now as the one appeareth in the nation, so the truth of the other appeareth in Carpenter. And mark what I have told thee already : he was joined with you at the house of God, where the writings were first proved : and as the ranks of trees stood joined together, so hath Carpenter stood

* See First Book of the Strange Effects of Faith, page 30.

with the others, as though they were in one likeness; and so all their names stand; but now discern the fallen fruit in him, and them that are joined with him. And mark the words I told thee in thy dream: thou shouldest open the shell, but not taste the fruit thereof; for it was fallen and not good. Now the truth of this hath appeared in Carpenter and his friends; for since he began to fall off, know I forbad thee from ever joining with him or them; and yet I told thee, by thy letters thou wouldest discover what was in the heart of the man: and so his heart hath appeared to thee, as I shewed thee in the fruit; but know, to taste I forbad. Here I have shewed thee, from Carpenter, how he began, joined with you all united together, for the coming of your Lord; and here begins the fallen fruit to appear, which I compare with the nation at large, in the professors of my Gospel; but how could I so clearly point out the folly of mankind, if I had not chosen a man to shew the likeness of those who were joined as believers in the Gospel, in what manner they are fallen from the truth of the gospel, if I had not chosen a man to be joined with thee, in a profession of faith of the visitation of my Spirit? And yet see how he is gone from what he professed; because the Communications, which I have given thee, rob him of that honour Joseph gave him, in answer to his prayers; and here you see is his fall; now perfectly so, I tell thee, it is with thousands who profess my Gospel; it robs men of their honour, to have my Visitation and my Spirit come in a manner that I said in my Gospel. And know what I said in my Gospel:—I thank thee, Father, that thou hast concealed these things from the wise and learned, and revealed them unto babes. The same was affirmed by my disciples, that I should choose the weak foolish things of this world to confound the wisdom of men. This is the truth of my Gospel, to have the revelation of my Spirit to

be revealed to the weak and simple ; and this appeareth foolishness with men ; and thus they are departed from the true belief of my Gospel ; because it lesseneth the pride of man. And now discern the perfect likeness between Carpenter and the professed Christians : Carpenter hath professed a belief in my Visitation to thee, where it suited him ; but where it doth not, it is denied by him. Here is the perfect likeness of the professors of the Gospel. And now discern, by this belief in Carpenter, how plain he hath proved himself the fallen fruit, now to be fallen from the whole ; perfectly so are thousands who profess my Gospel, fallen from one part ; and if they go on, as Carpenter hath done, they will find in the end that they are fallen from the whole, and will be counted but foolish virgins at my coming. So here I have begun to shew the likeness amongst the believers, where the fallen fruit appears ; and now discern further, from Carpenter, how he is like the professed Christians, who boast of the answers they have to their prayers, which cannot be proved whether right or wrong ; and yet they deny the Visitation of my Spirit, to come and reveal all mysteries. This is like Carpenter by Joseph, who relieth on his words ; and yet he cannot prove them true ; because he hath denied the standard of truth, where I have said every truth shall come. There I have begun to point out the likeness to mankind, amongst the chosen in this calling ; so now discern the truth of the words, and where I have begun to shew the Fall of Man ; and perfectly so will thousands see their fall in the end, who profess to be believers in my Gospel, and yet deny the truth it contains.

And now come to the Vision, which Joseph brought to thee, which was drawn for the Lord, that thou couldest not tell what form to make of it, either man or woman ; but mark my answer to the Vision, as the youth told thee it was the Lord ; and perfectly

so, I tell thee, Carpenter and his friends have drawn their judgment of **ME**, as I told thee of the Vision, page 39 of the *Word in Season to a Sinking Kingdom*; and now discern, from the explanation I then gave thee, and perfectly so is their conduct. I ask them what they make of **ME**, from my Visitation to thee from the beginning, and in what manner I have said I visit thee from my Spirit and the inspiration of the Holy Ghost in the perfect manner I said in my Gospel, that the Spirit of Truth should come to lead you into all truths, and bring all things to your remembrance? And let them mark where I have placed thee in the Scriptures of truth; and let them discern what truths have followed thy writings, from 1792 to this day. Now when they weigh all these things together, I ask them what they make of **ME**, to say I have forsaken thee, and am gone to visit Joseph, who hath no regard for **ME**; because his heart is known to **ME**? Here I tell thee, they must judge **ME**, as I told thee by the Vision, to be a God that hath no eyes to see: so they must judge I do not see their ways, and that their hearts are unknown to **ME**; if they judge I have forsaken thee, and am gone to abide with them, now they have rebelled against **ME** in every command, given through thee, then, I tell thee, they must judge **ME** more like a Turkish emperor than like a just and merciful God: because thy heart and soul are known to **ME** from thy youth up to this day, and all the hazards thou hast run for my sake; and do they judge I have now forsaken thee? I tell them, No: *I have promised never to forsake thee, without thou forsakest ME by disobedience*: and that they shall all find, it is my commands thou hast obeyed; and it is my commands they have disobeyed, which they shall find to their shame and confusion. And now discern how I compared Carpenter to the Arians, before I worked in thy heart to search thy writings, to see from the Vision what I had compared him to before; but this could not

be understood by thee, nor any one, before he began to act in such a manner to fulfil the words ; and now discern how I have compared him and the professors of my Gospel together. And now come further to thy Writings.—But I know thy pondering thoughts : why should these Visions be shewn to the youth, if they allude to their own shame and confusion? is the enquiry of thy heart : And to thy enquiry I shall answer—Balaam's were the same : mark his Visions, and how he saw his own destruction ; and yet he did not understand all the visions he saw.—Many have seen their destruction in dreams and visions. And now come to Daniel—what Nebuchadnezzar and Belshazzar saw in visions ; therefore; I tell thee, thou hast nothing to marvel, that visions should be shewn to them, who might fear the effects, if they went on to fulfil them. So here let thy pondering thoughts be over ; for now I tell thee, when visions are shewn for men's destruction, they have been often shewn to the people they allude to : but this Vision, as I have told thee, stands for all who judge their God, as Carpenter hath judged ME concerning thee.—And now discern, how I have compared him with the self-righteous world. And now mark Kidner's dream of the corn, in 1795, *First Book of Sealed Prophecies*, page 70. Know I told thee the leaves that shaded the corn from getting ripe was the wisdom of men ; and this wisdom I told thee, was in the professed Christians—

And 'tis their righteousness they do commend,
And on their wisdom they do all depend ;
Therefore, I say the corn will still be green,
Until Men's Wisdom it is all cut down.

Now perfectly true thou hast found the words, how the wisdom of the self-righteous condemns the whole, from their own wisdom, without searching diligently to find out the truth, whether the things were foretold or not. This is known to thee, they

have judged from their own wisdom ; unheard and unseen art thou condemned by the sons of men. This can be proved from the Books that are gone out in the world, the number is too few for men to say they have judged from thy writings. And now I tell thee this of prophecies : no man can judge aright without weighing the prophecies, in what manner they are spoken, and in what manner I am going on to fulfil them. This cannot be judged by careless hearers, nor careless readers ; because, I tell thee, in careless reading they are apt to judge the last must be fulfilled first, or all must be fulfilled at once, without discerning how it is spoken, and how things must come round to fulfil the whole ; but did men carefully discern thy writings, they would see the truth in every line, by the manner all is going on to fulfil them. And now mark further, from thy dream, in the 71st page, where thou didst leave thy footing from the under branches, and held by an upper branch, which lengthened out and carried thee through all difficulties. Know I told thee, that the branch thou didst stand on was my Word ; but when the truth was denied by man, thou wouldest trust to what was to come. And now I shall answer thee from this shadow, that hath appeared concerning Carpenter : thou hast stood on my Word with him, before he began to deny the truth of my Words : and now from that branch thou art gone ; as thou knowest thou art gone from him, and left him with the past, saying thou trustest to time for what is to come ; and so thou still hangest on my Words, though thou art gone from him, and findest no footing there to stand with him any longer. And now he shall see the truth of my Words to lengthen on, and carry thee through, till I have fulfilled the whole.—But now I know thy pondering thoughts : If I compared the tree to the tree of knowledge, how can Carpenter be one of the branches that thou goest from, which I compared to my Word ?

To thy thoughts I answer : the tree of knowledge is good and evil ; and so the knowledge in man appeareth ; and so I have compared the branches in man to be filled with knowledge, good and evil : where they receive any Visitation, it must be good or evil : and know, by disobedience the Woman came to the knowledge of the evil. So what hast thou to marvel, there should be evil branches in what I call the tree of knowledge ? and by my Word and my command thou shouldest stand for a while on that branch, before he began to dispute that thy words were not true ? Then thou didst go from him and hanged wholly upon my Word. Here is a shadow thou dost not discern ; but in the end thou wilt see it plain ; because from that branch thou must go, where the evil knowledge is, before the end is brought to thy view. And now I tell thee of every branch that condemns thee, which was chosen by ME, *Thou must go from, before thy awful Trial takes place ; because, I tell thee, there must be no enemies in the camp of Israel, when I come to fulfil my promise, to pour out my Spirit upon my friends.* Therefore, I tell thee, it is he that endureth to the end who must stand the true characters, as they are placed in the Scriptures. *But how could the Scriptures be fulfilled, if I had chosen all men at first that would endure and stand to the last ?* Here are mysteries which no man hath discerned ; neither did any man discern the meaning of thy going off the branch thou stoodest upon. But had this been put plain to be understood, that it alluded to any of the chosen, every one would have grown jealous ; but know it was my Word I said thou stoodest on the branch ; and so it was my Word that made thee stand with them in judgment, before Carpenter began to condemn thee ; and then thou didst leave the branch, and hanged on my Word alone, as he trusted to the knowledge of the evil, and not the good, and wanted to cut thee off by a wrong knowledge, which he had ob-

tained. And now mark what is said further, from thy dream of the man who wanted to cut off thy hand, and thou toldest him that thou shouldest die if he cut it off ; but he answered, he would heal it. Now perfectly so I tell thee of Carpenter ; he hath tried to cut thee off by disobedience, and denying thy own Visitation, to say it is wrong ; and he hath offered to heal it by Joseph ; but this, I tell thee, is impossible ; hadst thou listened to him, to cut off thy Communications, and listened to Joseph, all would find the fatal effects, that I pronounced in that Communication : and mark the words I said—

“ And if this hand they do cut off,
 Your ruin must abound,
 And bleed to death, as thou didst say,
 I'd never heal the wound ;
 Because thy hand let all command—
 The Woman pluck'd the fruit ;
 And 'tis by her you all must stand
 To strike the fatal root.”

Now let men mark the words through ; and let them discern how Carpenter hath tried to cut off thy hand by disobedience, persuading thee that thou wert wrong, and that Joseph was right. But I know, in thy heart thou judgedst all these things alluded to the unbelieving world ; but this, I tell thee, could not be ; *the unbelieving world could not try to cut off thy hand by disobedience. What the unbelieving world can do, by authority, is no disobedience in thee* ; therefore they cannot cut off thy hand, to bring on the destruction, that I mentioned the cutting off thy hand would bring upon the whole ; neither can the branch that thou didst stand on, and went from, be compared to the unbelieving world ; because thou never stodest on their judgment ; neither was it my word to have thee to stand with them.

So now discern the way I warn,
 And see the mysteries clear,
 The way that Satan now is come,
 By arts, to make thee err ;

But know, in Man he could not come
 This way for to proceed,
 To make thee fall, I tell you all,
 And in the end to bleed.
 Could unbelievers thus appear?
 I now do tell thee, no ;
 Thy heart they never could ensnare,
 Nor could the tempter go
 To tempt them on as he's begun,
 To make thee go from ME ;
 They never could cut off thy hand.—
 And thy obedience see ;
 How thou hast stood, for every good,
 In true obedience found ;
 'Tis here the hand that I allude,
 I ne'er should heal the wound,
 If thou should'st fall, I tell them all ;
 And now the mystery see,
 What I have opened here to all,
 To shew the end of thee :
 Thou canst not stand by any man,
 That doth go from my Word ;
 The Spirit that doth visit thee
 I've told them is the Lord."

Here I have ended of Mr. Carpenter, for the present, and shall begin with the Nation.

In the Evangelical Magazine for January, 1805, a letter was put against me and my prophecies with the following Words :

" Joanna Southcott, formerly of Exeter, avoweth herself a prophetess, and professes to have frequent revelations from heaven, as to what shall befall both church and nation. This immaculate lady also claims the power and privilege of sealing those who are to escape the judgments, which God has shewed her are speedily coming on the world ; and which will inevitably fall upon those who reject and despise her testimony. And it is said they boast of from 20 to 30,000 disciples ! Whether this be true or not, the writer cannot but regret any persons should swallow such palpable absurdities and impositions, which are opposite both to the letter and spirit of divine revelation."

This letter was inserted in mockery against me, the beginning of the year ; and now, by the same

society, in their magazine for December, they have inserted the letters of the distress of the Germans, from Germany, which I have put in my book, and the answer of the Lord to it ; and now I shall come to their remarks on the judgments of God, that they have published at the ending of the year, who so boldly mocked the warning of these judgments at the beginning, and now are compelled to own it true, from their own observations, which are as follows :

“ The school of judgment.

The judgments of God are now abroad in the earth ! That scourge, with which the Almighty lately afflicted Holland, Italy, and Switzerland, is now laid upon Germany, with a heavy hand. From the reports that have reached us, armies have been almost annihilated, cities taken, villages abandoned, the wise frustrated in their councils, and the valiant have let those weapons fall from their hands with which they hoped to defend their country ; judgments, long threatening Britain, have, for the present, fallen upon Germany ; but have we any assurance that they will be there exhausted ? Who can tell, but before the storm is entirely spent, through a sudden turn of the winds of Providence, it may be directed to our own land ? But, be that as it may, we have another warning,—a longer season is granted us to repent, reform, and learn righteousness. The finger of God is now writing his will, and our warning, instruction, and duty, in those calamities, which are inflicted upon other nations. The cup of his wrath has already been handed from country to country : they have pledged each other therein, with a kind of intimation, that it was to pass from hand to hand till the contents should be exhausted. Thanks be to God, it has not yet come to us ; but, while we rejoice, we tremble, recollecting, that the nearer it comes to the bottom, the more bitter the mixture will be found.”

“ In the hand of the Lord there is a cup, and the

wine is red: it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them *Psalm lxxv. 8.* Let us, therefore, listen to God's warning voice, and place ourselves under his wise instructions, that, as individuals, we may not only find profit, but prevail for the happiness of others, adopting as our own those words of the prophet *Isaiah xxvi. 9.* "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Now from these observations, drawn by this man, he alloweth the truth of all my prophecies, from 1792 to this day; so he may well say, they were long threatened judgments; because all was threatened in 1792. If they read my first Book, printed in 1801, beginning from page 25, and go through to page 36, they will see how all these things have been threatened to the nations; and that it should fall on other nations to awaken this, is said in my writings; and that the Lord would go from nation to nation; therefore he might well say—"God is now writing his will and our warning and instruction." For this the Lord hath been warning us of, for a long time, by the visitation of his Spirit, that he should shake other nations, and bring his heavy judgments abroad to warn this nation at home, which may be seen through my prophecies. So here they have confirmed, at the ending of the year, the truth of my words, which they mocked and despised at the beginning: and in the chapter that he hath pointed out, in verse 8, is the way we have been looking for the coming of our Lord. Mark the words—"Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our souls is to thy name." And as it is said in my writings, that the mercies of the Lord are so slighted, they should know the judgments were near; and that the heathen

nations the Lord would shake them, and go on to fulfil the Scriptures. So let them read the *Second Book of Sealed Prophecies*, the 8th and 9th pages; then they will see why all these judgments are upon the nations; and what England has to fear, if now they go on to mock the whole. So I may say with verse 9—"Yea, with my soul have I desired the Lord; yea, with my spirit within me! So these judgments will not alarm those that are longing for the coming of their Lord; for we may see the truth of the words, which follow in the chapter—"Let favour be shewed to the wicked, they will not learn righteousness; and when the hand of the Lord is lifted up, they will not see." And this hath gone on from year to year; the Lord hath been warning, he hath been inviting, and he hath been threatening with slight judgments: and yet they were mocked, and men would not see them; then do they marvel, that they shall see them, and be ashamed for their envy against the people who are now longing for the coming of their Lord, that his name may be praised from sea to sea, and from shore to shore, that the ends of the earth may see his salvation? Nay, these writers have made this observation—"That the divine teacher fainteth not, and hath a great work now before him, and has much to bear from the untoward disposition of his scholars; but he keeps adding line to line, and precept to precept; if one class receives not instruction, he dismisses that with displeasure, and introduces another; and thus will he go on to instruct, to correct, to dismiss, or to introduce, till the people become righteous, and the kingdoms of this world will become the kingdoms of our God and his Christ; and the day will come, when from the rising of the sun to the going down of the same, his Name shall be great among the gentiles, and in every place, and among the heathens."

Thus the writers, who mocked me in the beginning of the year, affirm from their own belief, that the

days will come as foretold to me, and that my prophecies will be fulfilled ; and yet they have not the least idea in what manner they will be fulfilled ; neither do they mention that the PROMISE will be fulfilled, which was made in the Fall ; or that the power of Satan will be destroyed ; and yet they say—“ The Lord will establish Zion, and make it a peace throughout the world.” This they say, “ Christians ought to pray for,” and at the same time, these very people make a mock of the destruction of Satan’s power, being destroyed as it is foretold in the Scriptures of truth ! Then I ask them, how this peace and righteousness must be established throughout the world ? Where is the age it ever was established in ? All must answer, It never was : and I answer, it never will, as long as Satan’s power reigneth. Therefore the Scriptures must be fulfilled, for the Lord to destroy him that hath the power of death, which is the devil : as it is said by the apostle—To take away the sin of the world, he must destroy the author, before this righteousness will ever be established. For we may see all manner of sins among the professed, as well as the profane ; and how it was in our Saviour’s days—that religion throughout the world was not established by him ; neither did our Saviour say it would, before the prince of this world was cast out. Now all these things have been explained through my writings, how, by the destruction of evil, the kingdom of the Lord will be established in righteousness ; but these authors never mention any destruction of Satan, or the root of evil ; and yet they write, that righteousness shall cover the earth, and the kingdoms of this world become the kingdoms of our God and his Christ ! Now I wish to know how this change must take place ; will they answer, by judgments ? Then let them turn back their thoughts to the deluge, and see if that judgment brought in a righteous nation ; let them discern all the judgments through the Bible,

and they will see, that they never brought in one nation for all to be righteous. We never read that it was so among the Jews ; neither did the judgments on Jerusalem, nor all that followed, make them a righteous people ; neither can we see it under the Gospel, that all the professors were righteous ; then I wish to ask these worldly-wise men, how they are going to bring in the kingdom of God, for all to be righteous, by their wisdom, when they are going to shut up the SCRIP-
TURES, that no more revelation of the SPIRIT of the LORD is to be given ? This is mocked and despised by these very men, who profess to believe that the know-
ledge of the Lord will cover the earth as the waters cover the great deep ; and at the same time, they will not allow any knowledge of the Lord shall be given us, more than we have already obtained. Then now I ask of them, who thus pretend to write that the kingdoms of this world shall become the king-
doms of God and his Christ, how this is to be accom-
plished, without a further revelation than man hath got already ? Without looking to the neighbour-
ing nations abroad, and seeing what different reli-
gions are there, I will only call their attention at home, to look to the professors of the Gospel : hear how they preach one against the other ; how they write one against the other, condemning their wrong judgment and wrong faith in that Gospel they be-
lieve : and can these errors be done away by the wisdom of man ? I answer, no ; every mouth must be stopped, and every tongue must be silent ; and every reasonable man must confess this must be a work of God, and not of man, seeing how long Christians have contended one against the other to no purpose ; and every man's ways are clean in his own eyes, and so they will continue until they are enlightened by the Spirit of God : for our Saviour says, it is the Spirit of Truth that must be sent to lead us into all truths ; and we must know, from the Revelation, that the great accuser of the bre-

thren must be cast down, and chained down, before this happy change can take place for man: then come the kingdoms of our God and the power of his Christ. But this they do not discern, that the power of evil must be first destroyed; neither do they discern *Isaiah xxv. 8.*—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. This men do not discern, in what manner death was passed on man by the subtlety of Satan's arts; and this must be swallowed up in Victory by the Promise that was made in the Fall. This must be done before the Scriptures can be fulfilled, to bring in the kingdom of God in peace and righteousness throughout the earth. And now I may add his own words—We have line upon line, and precept upon precept, judgment upon judgment, threatening upon threatening, invitation upon invitation, from the Prophecies that are gone out in the world. Now let us go back to 1792, and then see all the threatenings that have been through, and what hath followed, and to whom these things have been sent; and though the truth followed, it was not discerned from whose hand the threatenings came; and thus I may add, with this author—It was owing to the untoward disposition of the scholars; though he sent one threatening after another, and one judgment after another; but when he found they would not receive instruction, he dismissed them and introduced others. Thus the Lord has gone on with his people; and thus he will go on till his kingdom be established in righteousness. But as different from the judgment of man will this be done as the judgment of this writer, who speaks of the world becoming the kingdom of God and his Christ, without adding one line to say, *that the power of evil will be destroyed.* So I see the wisdom of men is placing things they know not how, nor in what manner they

will be fulfilled ; but through the revelation of the Spirit to me, the Scriptures are explained how the whole will be fulfilled, as it is spoken in the Scriptures of truth ; but every author that I see writing on the Scriptures seems to leave out three parts out of four ; nay, I may say, scarce one part out of twenty in the Bible is taken notice of by man.—We complain of the Jews, and their blindness, after seeing the miracles our Saviour wrought, and after seeing the destruction of Jerusalem, as our Saviour told them, that they still should go on in blindness and unbelief ; but is not this age equally as blind ?

Now from these two magazines, they have affirmed the truth of my prophecies, from 1792 to this day, how the judgments are in the lands, as threatened ; and perfectly as foretold by me it is come ; and yet I have no doubt but these very men, who have owned the truth, from their writings, will be as strong to say my visitation was not from the Lord, though it came true, as the Jews were to deny our Saviour's being the Son of God, after they had seen the truth of his words. So what will convince an unbelieving mind ? will they not turn every truth, and wrest the truth as they wrest the Scriptures ? And now let us come to the words of St. Paul, *Romans xi. 20, 21*—“ Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee.”

Now when we come to reflect what the Lord said of the Jews—You only have I known of all the families of the earth—and they were cut off through unbelief, what have we to expect, after having line upon line, precept upon precept, to assure us that the Lord is come to visit his people by the Spirit of Truth ? Seeing every truth to follow, what must we expect, if we mock the whole ? Here I leave my enemies to be my judges, as they mocked me in the beginning of the year, and are now confirming the

truth of my prophecies at the ending. Will they make me more than human, to say all these knowledges came from myself, before the shadows began to appear ? Then they must make me more than human ; as it is out of the power of any human being, without the visitation of the Lord, to have foretold all the events, which have taken place, as I have ; and I am sorry to say, the believers of the Gospel no more discern how all will be fulfilled, nor in what manner all was spoken, than the Jews understood the prophets, in what manner our Saviour must come into the world, to fulfil the words of the prophets, first to die for man, before he cometh in might, majesty, and power, to claim the kingdoms for his own. This was a stumbling block to the Jews, as they expected to see *chapter ix.* of Isaiah fulfilled, when our Saviour comes to be the mighty God, the everlasting Father, and the Prince of Peace : this they expected must be first, before *chapter liii.* is fulfilled. This was the blindness of the Jews, not discerning through the prophets, how all foretold of his coming first to *suffer for man, before he cometh again in GLORY.* And just like them are the believers of the Gospel ; they take no notice of our Saviour's words, what he said in *St. John* xiv. 17, 18. 26. and *chapter xvi* from *verse 6 to 14.* *Chapter xv.* 26—Neither understand they the meaning of *Acts iii. 21.* what is meant by the restitution of all things. Now if we weigh the apostles through, and the words of our Saviour, we must put the Gospel out of doors, if we deny a further revelation of his Spirit to bring us out of darkness into his marvellous light. Now let us mark the words of *St. Peter, 1 Epistle, chap. i.*—“ Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.” Here the apostle sheweth us, if we weigh his epistles through, there would be a further revelation of Jesus Christ in the last times ; and the apostle Paul strongly affirms, in his epistles, that all

things were not then revealed ; for he telleth us of a further revelation ; in his epistles to Timothy, he saith, Christ gave himself a ransom for all, to be testified in due time ; and in 1 *Thessalonians* v. 18. he saith, This is the will of God in Christ Jesus, concerning you : Quench not the Spirit ; despise not prophecy. Then if this be the will of God, how can man profess to believe his Gospel, and refuse the things that are his will ? And know it is said in the Revelation—The testimony of Jesus is the Spirit of Prophecy ; then how can we profess to have any testimony, or knowledge of his coming to bring in the redemption of man, before the Spirit of Prophecy be given ? It is marvellous in my eyes, how men can pretend to read the Scriptures ! and know, from the prophets, and the apostles, and from the words of our Saviour in his Gospel, how much greater knowledge man will have of God in the end, when he bringeth in his Kingdom of Peace, than ever he had in any age of the world. But how can this great knowledge come, without a revelation from the Spirit of the Lord ? Do not the professors of the Gospel make us ignorant of every knowledge, that we cannot know by what spirit we are visited ? This is affirmed by them ; for though I have had the witness within, with every strong and clear evidence, that my visitation was from the Lord, and from the truth that hath followed his words, to be assured, and to know it was the Spirit of Truth ; yet the professed Christians have told me, We know not one spirit from another. Then if there be no knowledge from our inward feeling, nor from the truth that followeth the words, I ask them, what knowledge man has got of his Creator ? or what knowledge he hath of the visitation of the Spirit of the Lord ? For if I am deceived, who have found the truth of the Spirit, for more than twenty years, answering my prayers, and directing my goings, in every time of difficulty for myself, before I was visited for the

nation, in ninety-two, by the Spirit of Prophecy. As my life is in print, and the manner I was led on, I need not enumerate these things; only affirm to the world, if I know not in whom I have believed, nor from whence my visitation comes, then all men must say, man has no knowledge of his God, nor of the visitation of his Spirit; and then the Gospel must be denied; because it assures us, by the truth we shall know the spirits, whether they are of God or not. So if the Spirit of Truth is denied, then the Gospel is denied likewise.—But I know there are many mysteries in my writings, that are not easy to be understood; neither will they, before they are fulfilled. Some mysteries in my writings, that no man ever understood, have been clearly explained of late; but not before they were fulfilled. These things may appear to the public hereafter; but they will not go in print for the present. Though the mystery is cleared up to me concerning Mr. Carpenter and Joseph, I confess it confused my mind greatly at first. But now I shall leave my friends to try their judgment, where they think these hidden mysteries stand in my writings: many places are already explained; and others more remarkable, that never were understood by any man, are now explained to me as clear as the noon day sun.

And now I shall come to make an observation on a pamphlet, entitled Signs and Duties on the Times, by the Rev. Thomas Scott, which was left in the pews at the Rev. Mr. Foster's Chapel.

He begins as follows:

“As the Providence of God is designed to be, to the end of the world, a growing commentary upon HIS word, Christians are called to be serious observers of what HE is doing among men—to watch the Signs, that they may understand the Duties, of the Times in which they live. The present situation of public affairs is unusually alarming. The events of the last ten years have nothing like them in history;

and, if related before they had occurred, would have appeared impossible. The wisest politicians have been deceived in their plans and expectations. Infidelity and Anarchy have come forth into open day. They have enlisted nations in their cause. They have drawn the sword of brother against brother ; set nation against nation ; deluged Europe with blood ; shaken society to its foundation ; and aim at nothing less, than the extermination of Christianity itself. The affairs of this Kingdom and of Europe at large, have, within this short period been wound up, by a rapid succession of surprising occurrences, to an awful crisis ; such indeed, as our fathers have never seen, and which is pregnant with incalculable consequences to our children. In this awful crisis we now stand. Let us feel it as men : Let us feel it as Christians."

" Guided by the word of God, we have been enabled to form some opinion of these dispensations. We apprehend ourselves to be placed in those interesting times, which more especially require our solemn admiration of the righteous judgments of God, and our continued submission to his dispensations ; with patient hope, in his own time, of a happy issue to his Church."

" The Lord has a just controversy with the world, for its contempt of his Gospel. His best blessing has been scorned. By the great body of Christendom, Christ has been rejected ; the Holy Spirit has been dishonoured ; and the word of God has been despised. The man, who looks around him with the Bible in his hand, will see too much reason to apprehend, that all, which we have hitherto suffered, is but *the beginning of sorrows*. He will justify God in all he has brought upon Europe, or yet may bring ; and, if he be an inhabitant of these realms, he will own, with thankfulness, that the strokes of just displeasure, which have fallen upon his privileged but ungrateful country, have been, in an extraordinary manner, tempered with mercy. The voice

of God to us, has been the voice of a father. He would seek to reclaim by HIS chastisements, before he resolve to abandon us to ruin."

Now I shall come to his observation on the times. He says, that the events of the last ten years have nothing like them in history. Now this is the perfect truth of my prophecies, which was explained to me from the first chapter of Joel—Hear this, ye old men, and give ear, all ye inhabitants of the land : hath this been in your days, or even in the days of your fathers ? Tell ye your children of it, and let your children tell their children, and their children another generation. From this chapter, it was explained to me, in many years past, that such things should hasten on, as had not been in many generations ; that if they looked back, they should find nothing like it, from their fathers to their forefathers ; and so they should tell their children to come, that one generation might tell another, how the Lord had spoken, and how he went on to fulfil his words. Now here this reverend divine confirms the truth of the words—that we have nothing like it in history. He further observes, that if these things had been related before they had occurred, they would have appeared impossible to be credited ; yet as impossible as it may appear to man to credit, I can affirm to the whole world, and prove before all men, that they were all foretold by me, before any of these events took place, in the perfect manner he hath spoken, and affirms to have been fulfilled. Now what a contradiction there is in mankind, to acknowledge the truth, to confirm the truth, and at the same time deny the truth ! My readers may ask, what I mean by denying the truth ?

To this I answer, we are taught from the Scriptures of truth, when prophecies were given of future events, of nations and people, and the truth followed, that they were prophets taught of the Lord ; and it is written, the Lord is the same to-day, yes-

terday, and for ever ; in him is no variableness, nor the shadow of turning ; and from the Gospel we are assured, by our Saviour himself, that HE is with us to the end ; and the Spirit of Truth should be sent unto us ; so by the truths following the prophecies, we must know, it is the Spirit of Truth ; and yet this Spirit is denied by thousands, as being the Spirit of God. So here is the truth owned and denied ; because the prophecies are owned to be true, and yet denied as being from the Lord. And now I shall go further to his observations :—The wisest politicians have been deceived. Such were my prophecies in 1792. The visitation of the Lord upon all nations, that the wisdom of the wise should perish, and the understanding of the prudent men should be hid, and the bows of the mighty men should be broken. Now let men discern the pages, which I have pointed out, that the Lord would shake other nations to awaken this ; and this is observed by this reverend divine, what is in other nations, and threatening our shores, but how the Lord keeps it back, to try this nation. And he observes that, when the Lord's hand is lifted up, they will not see ; and because they will not, the Lord seemeth determined to fulfil his threatenings—they shall see and be ashamed. Here the writer seems to join with my writings in opinion, that they will be fulfilled, while at the same time, the clergy at large, and likely himself among the rest, will persuade men not to believe the very things they pen themselves ; for, if you go through his pamphlet, he joins with me in opinion, that my writings will be fulfilled, the greatest part ; but no man joins with my writings, of the destruction of evil, to bring in the happy issue to Christ's Church. Here seems to stand all the difference between the serious discerners of the times and my prophecies. My prophecies foretold in the beginning all these things, which these serious writers now begin to observe—The Signs of the Times, how all stand as foretold by me, as I know it was foretold ; but I do not say

that my visitation is allowed by them ; but by their observation of the past, and their judgment of the future, they allow my prophecies to be true ; and they are hoping for the glorious end, that is said in my writings will take place ; and yet there is not one of these writers who seems to have any idea of Satan's power being destroyed, before that happy period takes place ; and yet they observe in their writings, that in the midst of all these judgments, men go on hardened in sin ; then I wish they would tell me, how this change is to take place, before the root of evil is destroyed ? This is the contention between the unbelieving world and me. All to them seemeth a dream, to say the Lord will fulfil the Promise HE made in the Fall, and destroy all the works of the devil. But now, as he allows these things would not have been believed, before they took place, perfectly so they are of the destruction of Satan ; this appeareth impossible with the wisdom of man, but not impossible with the power of God ; but as they would not have believed the one, before they saw it, and now are come to acknowledge the truth, just so they are by the other ; thousands will not credit the whole to be possible, before they see the truth appear. And now let men mark the letter that was put in the hands of the Rev. Mr. Pomeroy, January 1797, in the 29th and 30th pages of *Warning to the World*, and what was said of the fall of many nations : but the readers may say, all is not true, that France is not desolate of most of the inhabitants ; but they have not seen the end of France yet ; the judgment of man can never make prophecies true ; because it is said, the French would be great conquerors before this destruction came upon them. And now let all men discern in what manner my writings stand ; the things that appeared to be fulfilled in 1802, were then said to be hastening on, which we now see the truth of before us ; and so the prophecies, that seemed to be fulfilled in 1797, concerning Italy, by the French conquering,

as it was said, we now see more strongly fulfilled, by their allowing Buonaparte to be their king. And now discern how great the fire is burning on the continent, and how the nations are falling, as it was said ; so if we take a serious survey of all that happened, from 1792 to this day, we must allow every truth was foretold : and it is from the prophecies that every man must judge of the end.

Now I shall come to his further observation, as our Saviour said in the Gospel, the Spirit of Truth should come to lead us into all truths, and the apostle Paul affirmeth, this is the will of God in Christ Jesus concerning us, to quench not the Spirit, nor despise Prophecies ; I shall come to his observation—“Christ has been rejected ; the Holy Spirit, has been dishonoured ; and the Word of God has been despised.” Here he affirms the truth of my prophecies, as I was told in the beginning, this would be done in this ungrateful land, where mercies were offered ; men were invited ; unbounded love was held out to men, of their redemption ; and by thousands would be rejected ; and the visitation of his Spirit would be despised ; and this would bring sorrows upon us, which many reverend divines, as well as this, now seem to discern ; and yet they cannot discern the visitation of the Lord to me, though the prophecies are so true and so plain before their eyes, and acknowledged by them ; *then may it not well be said, The understanding of the prudent is hid ?* And I must say it is hid, that they do not discern from whence my visitation comes, when every truth is so plain before them. And now I shall call them to the *Warning to the World*, printed in April, 1804 : Now let men mark the 4th page, where it is said—

“ I will tell thee how long my fierce anger will burn ; till all that have breath shall praise my name. Then will I be Israel’s Shepherd, Joseph’s guide.”—

Now I must call their attention to the beginning, where I was answered, Signs should be set from the

weather ; as men said, unless they saw signs and wonders they would not believe ; and yet when I told them to mark the weather, four and twenty days from the Christmas day to old twelfth day, this the unbelievers, as well as believers, were ready to mark, expecting to see signs and wonders from the weather ; and every one was disappointed, which was answered to me—the Lord had said it to mock them that said, unless they saw signs and wonders they would not believe ; but to believers the sign was set at the same time, from the rolling stone, and other signs, mentioned in the book. This was said to me would roll on three years ; and three things they had to fear, “ the sword, the plague, or some fatal disease to carry them off, and the famine : but I do not tell thee all these evils will come together in this land ; but this land may begin to tremble.” Now mark, from these words, and what hath followed to the lands abroad, what followed the same year in Spain—Earthquakes, plague, and famine, which must have been totally in Spain, if they had not had supplies from other nations, when they were in that fatal distress. And let us mark the fatal disorder at Gibraltar, with all the events that have rolled on upon the seas, and the nations abroad. And now let us come to Germany, and the accounts received from them. See the extracts from them in this book. Now when we weigh these things together, we must discern the truth of the words, that they have rolled on, though not in this land ; then how can England stand self-confident ? They could all discern the weather, when they saw it ; but they cannot discern these truths, from whence they come, though they see the truth before them. But now I wish to awaken their attention, and discern this is the third year of the rolling stone ; so let them discern what has happened abroad ; and then let them fear what is coming at home, if they go on to mock the visitation of the Lord. For I can now prove there never were prophecies that came on

faster, through the Scriptures, than mine have come on, which I can prove to the world, from all my prophecies, what was foretold ; and the newspapers, and the books that are in circulation, of the dreadful state of the nations abroad, prove the truth in every line. To enumerate the whole would fill a volume ; therefore I shall leave them for the present, and come to an observation in the 51st page, *Second Book of Strange Effects of Faith.*

“ I see men’s sorrow daily to increase ;
I’ll change the scenes and bring to perfect peace ;
But first my thunder must before ME roll,
To break in pieces the most stubborn soul.”

And now let us observe how men’s sorrows have been increasing since this Communication was given to me ; and since it was put in print, in 1801 ; then let us observe, how stubborn the heart of man is, still to mock in the midst of judgments, which are daily heard in our land, when they see every truth before them, and know not how soon a sudden surprise may reach our own shore, and an awful scene begin at home. As men ask, where are the judgments threatened in my writings, they may feel the truth of the prophet’s word, which is pointed out by the religious society. If they will not see by what is abroad, I fear they may feel it at home : but, O England, England ! thou that hast been favoured above all nations, and so long been invited to look forward with a longing desire for the coming of your Lord, that these scenes of misery, sin, and sorrow, may be done away, and you enter into the joy of your Lord, which is promised, if you now turn unto HIM, he will turn unto you. May you awake, as men out of sleep, and accept your promised blessings, before it be too late ! I feel and pity the blindness of this nation : and many appear to me wilfully blind, like the conduct of Mr. Carpenter and his friends ; for wilfully blind and hardened in the midst of judgments do they appear.

To my astonishment, I received a letter from a man whose character, it is well known, will not bear the slightest investigation ; and yet this man writes to me, to make up the breach between Mr. Carpenter and me, while, at the same time, I am informed he is going about to my friends, with self-confidence, against Mr. Tozer, trying to invent all he can against him, to make his good deeds be evil spoken of. For was the whole to be made public before the world, the very things they condemn in him are acts of mercy, while this man, whose character will not bear the least scrutiny, is going about to condemn the other ; and from this conduct I was answered, it was the perfect likeness of the devil, who is the great accuser of the brethren, condemning every fault in man, when his own crimes are of the blackest dye ; and these crimes he wishes not to be punished ; but the crimes of man he is always condemning. So here stands the likeness of Satan in the man, who is now going about to condemn the faults in Tozer, when his own faults ought to make him blush, and call his own conscience to witness : and he is answered to me from the Gospel—" How wilt thou say to thy brother, let me pull the mote out of thine eye, and behold, a beam is in thy own ? Thou hypocrite ! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

" For this very end, to shew mankind in its true colours, and the perfect truth of my Gospel, I chus-
ed Tozer, knowing they would condemn him out
of malice, and never look to their own conduct ; but
now let them discern the words in my Gospel—" He
that is without sin, let him cast the first stone :"
and let every man call his own conscience to wit-
ness ; and know that my eye is every where present,
discerning men's private ways, as well as public ac-
tions, and that nothing is hid from my view ; then
let them see if their own consciences would not make
them speechless."

And now I shall appeal to the consciences of all Mr. Tozer's enemies ; is there a man with clean hands and a pure heart amongst them, who can say their lives and characters are as good as his ? Let them call their own consciences to witness, and see if they are not like the Scribes and Pharisees, who discerned the mote in their brother's eye, and forgot the beam that is in their own. Here I must say is the true picture of what it is compared to—Satan's being the great accuser of the brethren, while he is forgetting the blackness of his own crimes ; for this is said to be the ways of the devil, coming forward with all he can against men, to accuse them before the Lord, not looking to himself, the way he seduced them in a state of innocence. Now which, judge ye, is in the greatest sin, he that seduces a woman to vice in the time of innocence, or he that taketh pity upon her to keep her from running into greater dangers ? Let men judge, who acts most like the Spirit of our Lord, who took pity on returning sinners ? And yet I know the Scribes and Pharisees condemned our Saviour for eating and drinking with sinners, forgetting themselves, that they were sinners. And now I shall come to the character that I received from Exeter, of Mr. Tozer, from a person who lived in the same parish. He said, " he had known Mr. Tozer from a child ; and he had always known him to be an honest man ; he had great dealings with him ; and he was looked upon as a good tempered, generous man, and fond of paying his money. That some years since he mentioned the times that appear approaching, and by that means got himself very much abused, and was injured in his business."

Now I shall appeal to the conscience of this man, who wrote to me, and is now going from place to place to prejudice men's mind against Mr. Tozer, whether he can produce as fair a character for his honesty and upright dealings, as Tozer has got ? His conscience must answer him—Verily, no. Then now I answer, A man whose walls are made of glass should be very careful how he throws a stone at his

neighbour's windows. But how can a man write of being a peace-maker, when at the same time he is in malice against my friends? Then he must be at enmity against me, and against the Spirit that directs me: for now I shall give the answer that was given to me, in answer to his letter of making up the breach.

THE ANSWER OF THE SPIRIT.

"Now I shall answer thee. Had this discord begun as man with man, as man with man, they might have tried to make peace, to have healed the breach, before it goeth to far. This is right in temporal things, as men with men; but now let all men consider, this is a breach between God and man; if they allow thy visitation to be from the Lord, they must allow the breach is as I tell thee, between God and man. And now reflect how long I bore with Carpenter; how long I invited him; and how long I required things of him, to give an answer to the letter thou sentest him, concerning Joseph, Dowland, and thee. This he refused; to come and judge for himself he refused; to have the men that I commanded to come and judge for him, between him and thee, this they refused likewise; I ordered the letters to be sent to Tozer for him, and permitted any of the seven to go for them; this was refused likewise; I ordered the letter he sent to thee to be sent to Tozer for thee; this was refused by Carpenter likewise. Now let men judge for themselves, from all thy books, how long I bore with the man; how long I invited him; and how I threatened him; and how stubborn he proved to all. Then I ordered the letter to be brought forward, to prove they had acted according to the caution I gave them, of following Dowland's disobedience; this he refused likewise; but, to give my Spirit the lie, he boldly lied, in who led thee out of the field. Now let men weigh all these things together, and tell ME what they judge of their God, if they think I shall bear these insults from man, and let these breaches be made up by

man, to give my Spirit the lie, when the word is gone out of my mouth, that Carpenter and thee are parted for ever ; for as he refused every command of mine, through thee, my commands are over. Therefore, I tell thee, it was the devil that worked upon this man's mind and heart to send to thee to heal the breach, that he may give my Spirit the lie. But now I tell thee, *if ever thou sufferest the breach to be healed by man, thou must join with Carpenter in his rebellion and disobedience ; and then my protection to thee is over. How shall I clear my honour, to keep my word and promise, and destroy the powers of darkness, for his arts from the beginning, and disobedience in the ending, when I had set bounds for him, as I did for man, by the Sealed Number ? How shall I stand to my word with him, if I break my word with man, to suffer the breach to be made up between Carpenter and thee ?* And know what I have told thee already, if he was ever convinced of his errors, to become a humble man, and acknowledge his faults to the world, he would never wish ME to break my promise ; nor thee to go from my command, ever to see him more ; he would sooner fly from thee in humble fear, than presume to come, when I have forbidden. Therefore I told thee, thou shouldest never meet him more as a friend ; and as a friend he never will appear in thy presence designedly. But now I will tell thee how the breach can be made up at a distance : to stop the warfare going on between him and thee is by his acknowledging to the world, that he hath sinned and came short of the glory of God ; he hath acted wrong in every step, not discerning thy visitation, how strongly thou art bound in obedience to ME ; and that it is by thy own Master thou must stand or fall. And know I have told thee, if I suffer a wrong spirit to deceive thee, that fault shall be mine ; for now I shall come to thy pleading in prayer—being pronounced dead to knowledge, you cannot be a judge of invisible spirits ; so thy trust is in my protection, that I will not suffer thee to be

deceived ; and thy own ignorance thou hast pleaded to me ; and on my promises thou dost rely, that I will not suffer thee to be deceived by any invisible spirit ; and I have promised that I will not. So here thou standest to thy own Master, trusting in the Lord to be thy protector ; and thy answer must be to all men, by him thou wilt stand or fall ; and my commands thou must obey ; therefore man hath nothing to do in making up the breach between him and thee ; because, I tell thee, the type goes deep—*As disobedience in the man, as separating from the woman, where I had fixed my command to stand in obedience to my Word.* Here the shadow is begun by man, to be separated from the woman, where the standard is fixed ; and perfectly so I tell thee of the devil ; for here the standard is fixed the same, for him to be separated from the whole ; *as he goes on to tempt the sealed, I shall cut off his power, and separate him from the whole*, as I have separated Carpenter and thee. So now let all men judge for themselves, how I shall act consistent with my honour, to destroy all the powers of darkness, and cut Satan off for his disobedience. Can I keep my word with him, if I begin to break it with man, and suffer man to heal the breach, that I have said shall never be healed with him and thee ? *Then my word must be null and void with man, and Satan hath room to plead, that my word must be null and void with him the same* ; then I ask thee, how Satan, the great accuser of the brethren, can be cast down ? Would he not have room to go on and plead with his accusations against man ? But now discern my footsteps from the beginning, *how I kept my word with man in the Fall, and how I have kept my word with men in all ages of the world, to cut them off when they broke all my commands.* Mark Saul ; mark Solomon ; and see how the Jews stand before you a proverb of my word to this day : and let them know, I am God the same ; when the decrees are gone out of my mouth to be fixed and unalterable, there, I tell thee, my word

shall stand. And know how long I told thee of Carpenter, if he repented, I should rend the veil from him if he repented before it was too late ; but as he was stubborn, my decrees were fixed to rob him of his honour, as he went on to rob ME of mine ; and now he is left to see his folly and repent, if he hath a heart to repent and confess his folly, and never more be against thee, or wish a friend to tempt thee to disobey my commands, but humbly say he submits to his fate, and owns that he is justly condemned for tempting the woman to disobedience, when I had commanded her to stand in every obedience. Now I tell thee, if this be his confession and his repentance, he will find mercy at the throne of grace, though he is separated from thee ; but he will never wish to tempt thee more to disobey, by seeing him.

So here the shadow stands in man,
 That you do not discern ;
 For to the Tempter so I'm come ;
 Then judge how I do warn,
 To shew you plain, ye sons of men,
 The way I've plac'd the whole.
 I have begun, I say, in Man,
 To shew you of the Fall :
 He tempted thee, all men must see,
 By arts to disobey ;
 But my restraint was laid on thee.—
 Now mark what I do say :
 'Tis with the Man I have begun
 To separate the two ;
 And so with Hell I shall go on—
 Bring all before your view :
 For he must fall, I tell you all,
 By his temptations here.
 So if you now discern the call,
 You all will see it clear,
 How Satan's cast, how he is fix'd,
 If he doth disobey,
 Or e'er tempt Man, for to go on—
 My SEALED ONES, I say,
 He there is bound in every sound ;
 But every bond he'th broke.
 But I'll go on as I've begun :
 For Man you see the stroke.
 So now weigh deep; then man must weep,
 Who now doth interfere,
 To wish to have thee break my word ;
 For Satan's arts are there,

Just like the Fall; I tell you all,
 The mystery is begun;
 The flaming sword, be it known to all,
 Shall cut the Serpent down,
 If now thou stand'st by my command,
 Nor men nor devils fear;
 For there's no man shall intercede,
 As my commands are here.
 So now go on, as I command,
 And let the Fall appear;
 As Adam took it from her hand,
 When Satan's arts were near;!
 So both alike, the path is straight,
 They did begin at first;
 But mark the difference of the two,
 The way the blame was cast.
 So here begins a different line,
 When I the truth demand;
 The Man on ME the fault, you see,
 How he hath both condemn'd;
 The Woman here that did appear
 He did condemn with ME.
 But now the mysteries I shall clear;
 And from the Woman see,
 She cast her blame her foe to shame,
 And I shall shame the whole:
 The Serpent's head I said I'd bruise;
 So now discern the Fall;
 As 'twas at first I said at last,
 For different seed would come;
 To cast it on the Serpent's head
 They'd with the Woman join.
 So now with thee they join'd must be,
 Who wish ME to redeem.
 The Woman from her every fall;—
 I've said, without a SEAM
 My COAT was here, it did appear
 All interwoven through;
 And so to men I now shall come,
 If they will all go through
 Their every fall, I tell you all,
 Then Man must join with thee;
 And now discern the every call—
 You separated be.
 The Fall of Man I say is come;
 If thou with him should'st join,
 I tell you plain, you're all undone—
 And call the whole to mind:
 From Adam's Fall you do say all
 Your ruin did come on;
 But now to Man I loudly call—
 Discern what he had done:
 Can it appear, I ask you here,
 In his rebellion strong,
 As Carpenter doth now appear,
 If you the whole discern;

So now see plain, ye sons of men,
If thou should'st join with he,
More fatal now than Adam's Fall
Your ruin all would see ;
Because together I have plac'd
The Serpent and the Man.
So now discern, ye fallen race,
If you do clear the *one*,
Then I must clear the *other* here,
And both alike you'd see.
Worse than the first would be the last—
Let Man now answer *me*,
How I can clear the *CALLING* here,
From thy *OBEDIENCE* plac'd,
To say the *PROMISE* I shall clear,
And now the *Serpent* cast.

Now let men draw their judgment from what I have said, and I shall answer thee again ; and let them discern in what manner Man's interference was at first—not to mend the *Woman's fall*, to make it better ; but it is known to all, he made it worse, and gave the greater place to the devil to be the accuser of mankind. And perfectly so, I tell thee, now the way the breach would be healed by man would give Satan every advantage over them, to be their accuser to the end, that all were gone again in disobedience, like the former ; then how can I condemn him ? Herc I have shewed thee the folly in man, and how Satan is working upon the hearts of men, to seek their own destruction. And thus I have shewed thee of Carpenter and them that wish to make up the breach."

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